Z.14.53

THE HEARTS EASE, OR A Remedy against all Troubles.

WITH

A Consolatory Discourse particularly directed to those who have lost their Friends and dear Relations.

To which is now added, two Papers Printed in the time of the late Plague.

BIBL. CANT. ACAD.

By *Symon Patrick*. D. D.

PSALM 94. 19.

In the multitude of my thoughts within me thy comforts delight my soul.

M. Antoninus.

Ἐν ὀλιγίστοις κεῖται τὸ εὐδαιμόνως βιῶσαι.

Happiness lyes in a very few things.

The third Edition inlarged.

LONDON,
Printed for *Fr. Tyton*, at the sign of the three Daggers in *Fleetstreet*. 1671.

1460:90

To the Honourable Sr. *Walter* St. *John* Baronet, and the Lady *Johanna* St. *John* his Wife; The Authour wisheth all the blessings of this Life and that which is to come.

THE *first occasion of these meditations upon those words of our Saviour to his Disciples*, (John 14. 1.) *is known only to my self and another person whose content-*

ment I exceedingly desired. But the occasion of their publication is known to more than your selves, (for whose use they were first transcribed a good while ago) which I will not trouble the world so much as to take an account of. For it will believe (it's like) that it comes from my own proper motion and inclination to send them abroad: and the ordinary reason from the importunity of friends can be understood by none but those who know that a friend can do more with us than we our selves.

But the reason why they address themselves to you, is known best to my self. For though you might know it if you pleased, yet your goodness teaches you to forget the many obligations you have laid upon me, which I ought always to remember. So many they are, that when I think how to discharge them, it puts me in mind that there is one sort of trouble which I have made

made no proviſion againſt in this Treatiſe, which is for want of ability both to pay what we owe to thoſe that love us, and alſo to expreſs the ſenſe which we have of their goodneſs. But I conſider that this is ſuch a pleaſing ſort of trouble, that one would not be willing that it ſhould be cured. We have no reaſon to find fault that our friends will do us more good than we deſerve, nor to complain that their goodneſs is greater than we can ſpeak of. And that ought not (I know) to be the occaſion of my trouble, which is your ſingular pleaſure and contentment. And if this kind of acknowledgement will acquit me in any ſort of ingratitude, I am but beginning to diſcharge and exoncrate my ſelf: for I had deſigned, before the publiſhing of this was thought of, to put a Treatiſe of another nature in your hands. But I am well ſecured

that I shall not trouble you by beginning my addresses to you with a discourse of troubles, as if I did bode some evil to you, because I believe that you desire rather to be prepared against any crosses, than to have none befall you. I confess I discern some defects in the first part of this Treatise, which if I had penned with an intention to have sent abroad, I think that I should have taken some care to have seen supplied. But it will not be the less acceptable to you who are able I know out of the general truths here propounded, to raise such principles as will be able to give you satisfaction in particular cases not here named. Yet presuming that you will not be weary of reading any thing that comes from the hand of one whom you love so well, I shall here take the liberty to instance in some things which would have deserved some particular consideration.

There

There is no greater trouble to some ingenuous souls than to be requited with injuries for the kindnesses they have done to others: But they may soon consider that this befell our Master Jesus Christ himself. And though it be in their power to do good to others, yet it belongs not to them to make them good. And if there be any way to beget love in them, it is by love: and there is no small contentment in loving those who have no love for us. For this is the very height of love, and love it self is a thing so sweet that it is its own reward.

But some perhaps have this addition of trouble that their own friends do not love them; and those whom God and nature do command to be kind, are ill-affected towards them. The same remedy will cure this disease. And let them turn their love into pitty, that any should be so unhappy as to be strangers to the rarest pleasures

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in the world which arise from loving of others. And you may see from hence also the necessity of one Rule which I have commended, which is Not to hope for any thing here below. *And particularly remember this, that you may be disappointed if you look for any more satisfaction from your children*, than the pleasure of doing good to them, and seeing them do good to themselves. *For the old saying hath had but few hitherto to cross it*, That love (like your inheritances) doth descend, but useth not to ascend.

But there are others that may say they could easily brook any sufferings from others, but that commonly it is the lot of those that suffer, to be thought guilty of those crimes for which they innocently suffer. Quæ perferunt, meruisse creduntur. *The world is so sottish that they commonly think men deserve that which they indure; and*

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we are deprived many times not only of our enjoyments, but likewiſe of our fame; and are denyed not only our ſecurity, but likewiſe all apology for our ſelves. But who can keep the world from thinking what it pleaſeth? Who knows not that it ſees but with half an eye, if it be not ſtark blind? And what ſhall we be the better if men think well of us, ſeeing what they think either one way or other, is with ſo little reaſon? If we deſerve not well, their thoughts and ſpeeches can do us no good; and if we do, God will take care that they ſhall do us no harm.

But there is a little number of good ſouls perhaps who are troubled for what others ſuffer, and are afflicted with the miſery of their neighbours. There are ſo few that complain of this grief, and it is a malady that men are ſo ſeldom ſick of, that I ſhould ſcarce have thought it needful to have preſcribed any

Phyſick

Physick for such a rare disease. If the hurt do not touch me in our bodies, relation or friends, we shall soon find comfort enough without any direction to alleviate the grief which we sustain for others, how heavy soever it may happen to be. But if any be oppressed with this sort of trouble, Let them consider what is said in the ensuing Treatise, that they do others no good, but themselves harm by being troubled. And therefore let them be sensible of their miseries so far only as to pray for them and relieve them (if they can) and to make their hearts sensible of Gods mercies to themselves, and by that joy they may cure the other trouble.

But men are troubled perhaps that Religion is like to suffer. I am very glad of it if they be; for then I suppose such persons are so much in love with Religion, that they will not let their trouble hinder any part of their duty. And

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if they do their duty, they may leave it to God to have a care of the intereſt of Religion, for he loves it far better than we can do.

But ſome are troubled that they are no more troubled. A ſad thing that we ſhould be diſcontented at that, for which we ſhould be thankfull! For by this trouble they mean nothing elſe but a confuſedneſs of ſpirit which never did any body any good. The rubbing of the eyes doth not fetch out the moat; but makes them more red and angry; no more doth this diſtraction and fretting of the mind, diſcharge it of any ill humours, but rather makes them more abound to vex us.

But ſome are yet troubled becauſe they fall from the height of their reſolution, and are more troubled now than once they were at what befalls them. Whereas they once obſerved theſe rules well, and kept themſelves in peace, they fall now into ſome diſcontent again; Where-

as they did pray with some fervour, they now abate of the height of their Zeal. Truly we must not expect while we are here below in this Cave or Dungeon, to be quite free from all such damps. And it may be some degree of pride, not to be able to endure some dulness and coldness of spirit. Be not troubled if at all times you cannot do as well as you would, but labour to do as well as you can. And especially take heed that the not doing of what you did, do not breed in you a fearfulness that you shall never do as you were wont again. This dispirits the soul and so disheartens it, that it runs it self into that very thing which it is taking a course to avoid.

Remember well that rule which is the first that you meet with all in the following book; Know your duty thoroughly and then do it. *If you think it to be less than it is, you will not do what you*

ought;

and if you think it to be more than it is, you cannot do what you think you ought; and if you think that anxiety of mind for what is not in your present power, is any part of your duty, you do not think as you ought. There was a great Master among the Jews who bid his Schollars consider and tell him what was the best way wherein a man should alwaies keep; One came and said that there was nothing better than a good eye, which is in their language a liberal and contented disposition. Another said A good companion is the best thing in the world. A third said A good neighbour was the best thing he could desire; And a fourth preferred a man that could foresee things to come, i. e. a wise person. But at last came in one Eleazar, and he said A good heart was better than them all. True said the Master, thou hast comprehended in two words all that the rest have said. For he that

R. Jochanan Pike Avoth. cap. 2.

that hath a good heart, will be both contented, and a good companion, and a good neighbour, and eaſily ſee what is fit to be done by him. Let every man then ſeriouſly labour to find in himſelf a ſincerity and uprightneſs of heart at all times, and that will ſave him abundance of other labour.

But let me take upon me to be ſo far a Maſter as to tell you, that next to this man, the ſecond ſaid right, that a good friend *is the greateſt eaſement in the world in this ſort of troubles.*

If a man therefore cannot quiet himſelf, let him get a good friend to whom he may unboſome his heart; for two (ſaith Solomon*) are better than one: becauſe if one fall, the other will lift up his fellow.*

Two ſmall ſtreams united in one channell, may be able to bear a veſſel of ſome burden: and ſo

may

may the counſels and comforts of two friends meeting together be able to ſupport the weight of many troubles.

But if one will reſolve to be troubled, I ſee there is no end of it; for a man may be diſquieted in his thoughts about the choice of ſuch a friend.

Let ſuch conſider this, that perhaps God hath given them one already, and the perſon that lies in their arms may give the beſt advice unto them. Or their ſpirituall Guide may be the moſt excellent friend. Or howſoever they may know who will make one, by their love to piety, by the ſimplicity of their manners, the innocency and modeſty of their converſe, their wiſe diſcourſe, their freedom from pride and captiouſneſs and ſuch like things. This likewiſe I may add that though there be an inequality between that perſon and you, which is a neceſſary thing to friend-

ſhip, yet if other things be not wanting, love and friendſhip will make you equal.

But how if this friend ſhould die, will ſome ſay, how much then ſhall I be troubled? And what remedy ſhall I uſe to give me comfort when I have loſt him that ſhould comfort me! I told you there was no end of Queſtions. But yet the reſolution of this Queſtion will ſatisfie all; for he that can bear this trouble, will be able to ſupport himſelf under all other. And therefore ſince I reſolved to let thoſe meditations go further than your ſelves, I have compoſed a little Tract to wait upon them, which adminiſters comfort againſt the loſs of friends. It hath indeed contrary to my firſt deſign outgrown that in bigneſs which was born above two years before it: But yet the reaſon may be becauſe there is much of the other in it. For as it is in the Calculations of

our

our Almanacks, which are referred exactly to ſome certain place, but fit without ſenſible errour the whole Nation: So I obſerve it is in this diſcourſe, which though it doth moſt properly belong to thoſe who have loſt their friends, yet hath many things in it which may indifferently ſerve all other perſons who are troubled about worldly matters. And let me intreat you and all others that read me, to remember alwaies, that God rules the World; and that thoſe things which are Accidents *to us, are* Providences *with him; and it will give you much ſatisfaction in your hearts. He hath made all theſe things mutable, and therefore it is a* Madneſs *to think that they muſt alwaies ſtand as we would have them: and yet he is ſo good, that he hath made ſome thing good for us in every mutation: ſo that it is a* Folly *to be diſcontented that they continue not*

as we would have them. Who would go and ſeek for Violets and Primroſes in the Wood in the Winter ſeaſon? But then we may go and gather Sticks to keep us warm. And in the Spring who looks for Grapes and Plumbs and ſuch ripe fruit? But yet we may prune the Vines and Lopp the Trees, and wait a while and have what we deſire. Aſſure your ſelves it is forgetfulneſs of God that makes us troubled, yea forgetfulneſs of our ſelves alſo, who think we have loſt our proper good, when we are well enough. And I think it will not unbecome me to ſpeak to you in the words of a Heathen, and bid you Be confident, and looking up to Heaven ſay, Hereafter I will uſe my ſelf to what thou wilt; I conform my thoughts wholly unto thee; I refuſe nothing that ſeems good in thine eyes. Lead me whither thou wilt; give me what garments

Arrian. Epiſt. l. 2. cap. 16. l. 4. cap. 7.

garments thou pleaſeſt; chuſe my food and proviſion for me, &c. I had alwaies rather have that to be which already is, than any thing elſe; For I think that is better which God wills, than that which I.

Which ſubmiſſive addreſs of his to God, puts me in mind of ſome general rules laid down at the latter end of the firſt Treatiſe, which it would have pleaſed you perhaps if they had been more inlarged. I ſhall take leave therefore to extend this Preface a little further; that if it be poſſible, I may not let you want any thing which you may chance to deſire.

And for direction of your prayers to God in theſe caſes; Be ſure firſt to obſerve the cauſe of all your trouble, the fountain which caſts forth the mire and dirt into your ſouls. When we know the cauſe of a malady, it is half cured. And ſeeing this cauſe, you will find to

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be within your ſelves; therefore Secondly, Pray not ſo much againſt trouble, as the cauſe of the trouble. Pray for a contented mind, a low eſteem of the world, a new opinion of things, an humble frame of heart, and ſuch like graces. If we meerly pray not to be troubled, and reſt in general expreſſions, we ſhall find little eaſe to our hearts. Thirdly, Pray not ſo much for removal of the thing that troubles you, as for ſtrength to bear it, and divine power to ſupport you under it, and heavenly wiſdom to make an advantage of it. Fourthly, If you do pray for the removal of any outward burden, and the prevention of any loſs, yet let it be with an indifferent mind, leſt you be more troubled when you find that God doth not hear thoſe prayers. Fifthly, when you are troubled for one fault, be troubled for all, and pray for a new heart. When you have done any evil, then be humbled

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for the neglect of ſo much good, which may be the reaſon of that evil. For when a malady doth affect a particular part, the whole body muſt be purged; or elſe if we apply the remedy only to that part, we ſhall but drive the humour to ſome other place. And ſixthly, I would wiſh you to apply the remedy preſently before the trouble eat into the fleſh. As ſoon as you ſee it is come, fly to God, and take your Antidotes, and beſeech him to bleſs them to you. I cannot but here again tranſcribe another excellent ſpeach of the ſame Heathen. Either God can do ſomething, or he cannot: If he can do nothing, why doſt thou pray to him? If he can do ſomething, why doſt thou not pray that thou maiſt not fear, nor deſire, nor be ſad for any of theſe things, rather than that this or that thing ſhould be or not be to thee? If he can help us, then he can help *M. Antin. L. 9. Sect. 40.*

us to be without a thing as well as to have it; and not to fear a thing, as well as not to have it. Begin therefore to beg these things of God by prayer, and thou shalt see what will be the issue of it. One prays that he may have such an one to Wife; Do thou pray that thou maist not desire her. Another prays to be eased of a tyrannie: Do thou pray that thou maist be able to bear it. O let not my child die, saith another; but do thou say, O let me not fear the loss of it. Turn thy prayers I say all this way, and see what will come of it. *Thus that Royal Physosopher.*

And as for Faith *which is another thing there mentioned, I intreat you to believe, First, That God is not hard to please. Perswade your selves that he is good and gracious, and accepts of the sincere, hearty and constant endeavours of his Servants to do his will. Secondly,*

Believe

Believe that he would have us pleaſed too, and delights in our contentment. It is not pleaſing to him to ſee us troubled, nor doth he wiſh to ſee us full of perplexed thoughts: Neither doth he willingly grieve us, or ſend ſuch things upon us that ſhould moleſt us, but he loves to have all his children in peace. And thirdly, Believe fully that he hath the greateſt mind, to give that which will remedy the greateſt cauſe of troubles, and that is his Divine Grace and Holy Spirit. Sin is that which makes all our ſores ſo angry; The Spirit of the moſt High is that which will enable us to mortifie it; and this Spirit we may have as readily from him, as a piece of bread from the hands of our deareſt parent. Go on couragiouſly therefore, and be confident: ſeeing there is nothing that God is more deſirous to beſtow than that which will cure us of all our griefs.

Of

Of these I shall say no more, and of the rest nothing at all, lest I should weary my other Readers, though not You, who have given me abundant testimony that I can do nothing to displease you, and thereby laid a perpetual engagement upon me to be

The most affectionate
of those that love
and serve you,

From your house
at *Batersea*,
October 4. 1659.

Symon Patrick.

The

The Contents.

AN Introduction, shewing that all mens desires are seeking for quiet. In the Gospel only it is to be found. Christ bequeathed it as a Legacy to his Disciples. The design of this Treatise.

Cap. 1. Two Reasons against trouble, drawn from Christs promises, and Gods providence.

Cap. 2. Three other Reasons, which shew that we may be good, whatsoever comes; and we may turn it into good; and if we do not, it will be a double evil.

Cap. 3. Some other Reasons from the kindness that may be intended us in every thing, from the nature of the world, and the nature of vertue.

Cap. 4. Where we must lay our foundation

foundation of ſettlement, and how it muſt be laid.

Cap. 5. Two rules directing unto peace by underſtanding and doing and diſtinguiſhing of our duty.

Cap. 6. Two Rules more concerning the choiſe of means and careleſneſs about events.

Cap. 7. The knowledge of our ſelves, together with conſideration of the neceſſary conſequents of every thing, are two other remedies againſt trouble.

Cap. 8. It is of great import to conſider well what we enjoy, and we ſhould caſt that in the Ballance againſt our wants, which is the ſubſtance of one rule more.

Cap. 9. Two conſiderations more; one of the wants of others: another of the uncertainty of our own enjoyments.

Cap. 10. Three Directions more, ſhewing how we ſhould ſhut the world out of our ſelves, and

and avoid self-flattery, and take heed of rash anger at our own selves.

Cap. 11. Humility and self-annihilation: knowledge and judgment; simplicity and purity; constancy and fixedness in one thing, are four excellent means to keep us from trouble.

Cap. 12. A Caution, and the Conclusion, shewing that these things suppose the practice of some more general rules; and that we must not have these truths to get when we have need of them.

The Contents of the second Discourse.

Sect. 1. WHerein is shown the need of a Consolatory Discourse against the loss of our Friends.

Sect. 2. Wherein is shown that we may grant nature leave to ease it self by moderate tears; and two Advices

Advices are given to keep us from making an ill uſe of this grant.

Sect. 3. Which ſhows rather what might be ſaid, than what is ſaid in this preſent Treatiſe for moderating our ſorrows. But yet thoſe examples which we have from others, may move us to follow their rules, and ſo a brief touch is made upon them.

Sect. 4. Which teaches to conſider what death is; Firſt, Common; Secondly, Neceſſary; Thirdly, Good. And if we thought more of it, we ſhould not be unwilling to part; neither doth the manner of parting make any conſiderable difference.

Sect. 5. Which contains comfort againſt the loſs of Children, Parents, Conſorts, Friends, upon a due conſideration what every one of them is.

Sect. 6. Which directs how to quiet our ſelves by comparing our ſelves, both with our ſelves and

and with others, and there are five waies of compariſon inſiſted on.

Sect. 7. Several reaſons are given againſt immoderate ſorrow, which are compriſed in 14. Queſtions which we ſhould make to our ſelves. The reaſon and ſpirit of them you may ſee in the Margin, at the beginning of every particular.

Sect. 8. Some other things are propoſed for the perfect cure of the ſoul; The firſt of which is deadneſs to the world; and the caſting out falſe opinions. The ſecond is the changing of our ſorrow into another kind. The third is the Life of our Lord Jeſus.

Sect. 9. The concluſion. It contains an advice to thoſe that are in love with ſorrow. And an advice for the reaping profit by this Book. And a brief recapitulation of the chief matters in it.

Errata in the Book.

Page 3. l. 23. dele *as*. p. 27. l. 3 r. *CAP. IV.* p. 62. l. 23. r. *might have blamed*. p. 102. l. 15. for *bear* r. *bare*. p. 134. l. 13. r. *no leſs*. p. 142. l. ult. r. *more loved*. p. 158. l. 26. r. *any ſuch*. p. 205. l. 28. r. *hath been*. p. 207. l. 3 r. *forth, when*. p. 227. l. 17. r. *might take*. p. 239. l. 16. for *ſtand*, r. *fraile*. p. 204. marg. r. *Audeſii*.

In the Conſolatory Diſcourſe annexed to the Book.

Page 17. l. 2. for *aking*, r. *taking*. p. 32. l. 9. for *purpoſe*, r. *people*. p. 38. l. 3. r. *any deadly thing*.

THE HEARTS EASE, OR, A Remedy againſt *TROUBLE.*

JOHN 14. 1.

Let not your hearts be troubled ——

IT is not either fineneſs of Wit, or abundance of Wealth, or any ſuch like inward or outward ornament that makes the difference between men, and renders the one better than the other; but the firmneſs of good Principles, the ſetledneſs of the ſpirit, and the quiet of the mind. To the obtaining of which, all the old Philoſophers, many hundreds of years before our Saviour, did wiſely ſummon all their forces; all whoſe leſſons when they are ſummed up, amount only to

this, to teach a man how to be contented. *Socrates* was upon this score accounted the best amongst them, because though he understood but a little of the frame of nature, yet he well understood himself; and perceived that he was not the wisest man that could read rare things in the Stars, and could follow the paths of the Sun, and trace all the heavenly bodies in the course which they run, but he that could tell how not to be troubled either for the want of that knowledg, or for any other thing.

Christianity hath not a new design in hand, but more rare and excellent instruments to effect the old. What Heathens could speak of, it enables us to do. And still it is as true as ever it was, That nothing betters a mans condition, but that which rids him of all his griefs, and eases him of his troubles. So a great Divine among the Ancients observes, That Christians are not distinguished from others σχήμασι καὶ τύποις ἐξωτέροις, by outward fashions and modes, by their external forms and molds, into which they are cast; or by professing a body of Notions differing from others in the world: but by the renewing of their minds, by the peaceableness of their

Macarius Homil. 5. Τῇ τοῦ νοὸς ἀνακαινήσει, τῇ τῶν λογισμῶν εἰρήνῃ, καὶ τῇ τοῦ κυρίου ἀγάπῃ, καὶ οὐρανίῳ ἔρωτι, &c.

their thoughts, by charity and heavenly love, &c. And if we behold in their minds, as in other mens, *great shakings or Earth-quakes, unsetled thoughts and reasonings, unbelief, confusednesse, trouble, trembling, fearfulnesse* (all these words he uses) they are fast bound to worldly things, they have not attained the end of their Christianity, and are but a little bettered by their new condition.

Σημεῖον γὰρ ἀκαταστασίας καὶ λογισμῶν, καὶ ἀπιστίαι, καὶ σύγχυσιν, καὶ ταραχὴν καὶ δουλίαν.

That Christ came to discharge the mind of these troublesome guests, the Text (and many other verses of the ensuing Chapters) plainly tells us: The sense of which is this, *Do but believe that I am from God, and that what I say is his mind, and you need not be troubled.* The Faith of Christ is an antidote against all evil: Peace is the proper result of the Christian temper. It is the great kindness which our Religion doth us, that it brings us to a setlednes of mind, and a consistency within our selves. Our Saviour when he spake these words, as was just going to leave his little flock, and you must needs think that his Patients who were yet under his cure, could not but take the news of his departure very heavily: therefore as a wise and tender Physitian, he prescribes them

the best directions that he could, and leaves them in their hands; assuring them that every precept of his was a soveraign medicine, every promise of his a Cordial to relieve their fainting spirits; and particularly telling them that he would send the Comforter, and that they should be under the Regiment and care of the Holy Ghost. These heavenly Recipes they have transcribed and transmitted unto all succeeding Ages, so that over the Gospel we may write what the *Ægyptians* did over their great Library, τὸ τῶν ψυχῶν ἰατρεῖον, *This is the Hospital for sick souls*: after all our search something will trouble us, unless we have recourse hither; or if nothing do, our case is so much the worse; and that which now would be only trouble, will hereafter be tribulation and anguish.

That which I intend for the Subject of my discourse, is this, That, *A Christian heart ought not to be troubled*; Or, *That it doth not become a faithful soul to admit of any disquiet in it.*

By trouble I understand that tumultuous disorder in the soul which arises from the prevalency of these passions, *Fear*, *Carefulness*, *Sorrow*, *Anger*, and the

the reſt of their kindred, which have *Evil* for their object. Theſe Paſſions are raiſed either from ſomething *within us*, or from ſomething *without us*, our Saviour chiefly ſpeaks of the latter, and ſo ſhall I alſo; yet ſo, as to have ſome regard to the former, that ſo I may in all particulars leave the mind well ſatisfied. That I may not ſpend ſo much time in other things, as to have none remaining for that which I mainly intend, I ſhall not tie my ſelf to the laws of an exact method; but make my diſcourſe conſiſt only of theſe two general parts. 1. Of ſome *Reaſons* why a Chriſtian ſhould not be troubled. 2. Of ſome *Rules* to keep our hearts from trouble.

CAP. I.

Two Reaſons againſt trouble, drawn from Chriſts promiſes, and Gods providence.

1. FOR the former, let us conſider, *That trouble is a great diſparagement to the Promiſes of the Goſpel*, which give us eaſe in every caſe, unleſs we refuſe to become Gods Patients, and will not uſe his remedies. In the caſe of ſins prevalency, it ſaith, *Sin ſhall not have dominion over you*, &c. *The law of the Spirit of life in Chriſt Jeſus hath made me free*, &c. *If any man ſin, we have an Advocate with the Father*, &c. which ſupports our ſpirits under the thoughts both of what we have admitted, and what we fear we ſhall admit. To the poor man and the perſecuted it ſaith, *Let your converſation be without covetouſneſs*, &c. *So that we may bodly ſay, the Lord is my helper, and I will not fear*, &c. And, *Seek you firſt the Kingdom of God*, &c. *Bleſſed are you when you are perſecuted*, &c. And (that I may not enumerate all particulars) it ſaith to every Chriſtian, whatſoever condition he

Rom 6.14
Rom. 8. 2, 3, 11.
1 John. 2. 1, 2.
Heb. 13. 5, 6.
Mat. 6 33.
Mat. 5. 10. 11, 12.

he be in, *Be careful for nothing, but in every thing by prayer*, &c. *And the peace of God which passeth all understanding*, &c. Phil 4 6,7.

When we sit down therefore desponding either under the power or the guilt of our sins, and think that they can never be forgiven, or never overcome, when we murmur, or are dejected, because we are mean, despised and afflicted, when we are impatient for the loss of our friends, or our goods, &c. we do only betray our own *Ignorance*, or *Unbelief*, or *Idleness*: We either know not what the Gospel speaks, or we do not believe it, or we resolve not to be the better for it, if it will put us to any labour: either we or the Gospel must bear the blame of our trouble and disquiet; either that cannot relieve us, or we do ill to behave ourselves as though it could not. I know every good Christian will accuse himself, not that; but let him consider that he cannot do it, nor his Saviour honour, but by ceasing his discontents; for others will think that *He is no better Physitian than the rest, who hath no better success in his cures.*

It is a great disparagement to the Pro-

vidence of God which rules the world. If there were no providence, I confeſs we were deſtitute of the greateſt reaſon that man hath againſt fears, and cares, and ſorrows; and he that is troubled, would be leſs unreaſonable, becauſe all the care would lie upon himſelf, and his own ſhoulders muſt alone bear the burden of every accident. But ſeeing we acknowledge an eternal wiſdom, an infinite, unprejudiced underſtanding that governs, and ſuperintends in all affairs, it is the greateſt folly to be diſquieted, and to deport our ſelves as if we and chance ruled all. Some have ſatisfied themſelves with this ſingle thought, that it is in *vain* to be troubled, ſince things muſt not be as we will, but as that Almighty Being pleaſes: A cold comfort one would think, to be content upon neceſſity; and yet this ſome Heathens have mainly inſiſted upon as their ſupport. Thanks be to God that we have ſomething better for to quiet us, and that is this, That the World is governed not meerly by *Gods Will*, but by his *Wiſdom*. He diſpoſeth all things according to his *pleaſure*, but it *pleaſeth* him to do all things for the beſt. He rules the world not as an *abſolute Lord*, ſo that we

we ſhould be ſenſible only of his *power*; but as a *Loving Father*, ſo that we ſhould be confident of his *goodneſs*. And therefore his children ſhould not be diſpleaſed, as if they were none of his Family, nor within the verge of his care, and were wholly forgotten by him; but they ſhould comfort themſelves that they are in ſuch ſafe hands, who will do nothing but with the greateſt reaſon, and for the moſt excellent ends. Τὰ τῶν θεῶν πρόνοιας μέστα, was a pithy ſaying of one of the better ſort of Heathens; *All Gods Actions are full of Providence*; and therefore there is no reaſon that we ſhould be diſpleaſed, as if God did not do well, or we could do better. You would think it ſtrange if the Flocks and herds ſhould make a mutiny, becauſe their Shepherd chuſes their paſture for them, and will not let them wander into wild deſarts and barren places, nor ſtray one from another, they know not whither, nor run in rank meadows and fat grounds that may breed a rot among them, and yet ſuch a thing is our trouble and vexation, becauſe we cannot do as we liſt, or are not as we would chuſe. It is a fond deſire to have the rod and the ſtaff out of the hand of the Shepherd of *Iſrael*; and then we might ſoon

Antonin. l. 2. ſect. 3.

ſoon walk into dangerous paths, and when we had brought our ſelves into the valley of the ſhadow of death, find none at all to afford us any comfort.

It is diſtruſt of God to be troubled about what is to come; impatience againſt God to be troubled for what is preſent; and anger at him to be troubled for what is paſt. This temper of ſpirit finds fault with his wiſdom, and blames his goodneſs, and depreſſes his power, and reprehends his faithfulneſs in the diſpoſe of things, and therefore it is a ſin, and ſpeedily to be amended.

To be troubled, ſpeaks as if God had provided better for the beaſts than for mankind; for they live in peace within themſelves, and we hear not of their murmurs and complaints. And by the ſame reaſon that thou art troubled, all the men in the world may be vexed alſo; and ſo none think or ſpeak well of God, but behave themſelves as if he cared not for his rational creatures. For thou maiſt conſider that God hath endowed thee with an underſtanding of ſuch a ſize, with abilities and capacities of ſuch a proportion, and meaſured for thee ſuch a fortune and condition as now thou haſt: if thou art not content-

ed,

ed, but fretſt within thy ſelf that thou art not better; then ſo may another man, for he wants ſomething alſo; yea, ſo may all men, for they are all imperfect. And upon the ſame grounds that thou art troubled for the want of one particular thing, thou mayſt at the next ſtep be troubled that thou art not a King, or that thou art not an Angel; and an Angel may alſo be troubled that he is not a Principality, or one of the ſeven ſpirits that ſtand at the Throne of God; and one of thoſe may take it ill that he was not made to underſtand more; and ſo the beſt things would be moſt miſerable, becauſe they underſtand beſt their own wants. Many Arguments to this purpoſe might be heaped up from the conſideration of Gods Providence, but I ſhall only mention one more.

Gods Providence hath ſo ordered the ſeveral degrees of things in the world, that none of them ſhould be troubled, but ſhould mutually help and be aſſiſtant unto each other in their ſeveral wants; and ſo there is not the greateſt man living but ſtands in need of the meaneſt, as much as the meaneſt doth of him; juſt as none of us can live without the beaſts, no more than many of them can live without us. What

What things we want, God hath otherwaies ſupplyed us with: either in ſome other kind, or elſe in the ſame by ſome other help. Which is an obſervation that we are ſo well acquainted withall, that we are not diſcontented becauſe we need cloaths, and were born naked into the world; nor do we account the beaſts have a priviledge above us, becauſe they come well clad into being, and provided with apparel for all their lives, or are armed with horns and hoofs; for God hath given unto us reaſon, which is a better thing, and hath made them both to cloath and to arm us. Now ſo it is in other caſes: as God hath made the brutes to help us in leſſer things; ſo hath he made other men to relieve our greater neceſſities, to comfort us in our ſadneſſes, to ſupply us in our wants, to adviſe us in our ſtraits, and to be eyes and hands unto us, if we have no wiſdom nor ſtrength of our own; yea, his own Son hath he given to make an univerſal proviſion for us. Now when we ask and reſolve our ſelves, Which is better, to come into the world with clothes on our back, or to have reaſon? we ſhould aſcend up a little higher in our thoughts, and put

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to our ſelves a parallel caſe: which is beſt? to have all in thy own hands and ſole diſpoſal, or to have a Supream Providence, an infinite wiſdom to govern all thy affairs? When we find the difference between theſe two, let us not live as if God ruled not at all, or as if it were better that we did rule than he.

CAP. II.

Three other Reaſons, which ſhew that we may be good, whatſoever comes; and we may turn it into good; and if we do not, it will be a double evil.

WE ſhould not be troubled, becauſe *We may be good in every condition:* What ſhould he fear, who may alwaies be what he ſhould be? What need he be vexed, who need not be miſerable unleſs he will? What cauſe hath he to be diſpleaſed, who may alwaies pleaſe God and himſelf too? The Philoſophers uſed to comfort themſelves with this, The Tyrant may kill me, but he cannot hurt me; he may make me *ſuffer* torments, but he cannot make me *do* a diſhoneſt action. I may be poor, but

but ſtill I may be juſt, and I may be contented. I may be *ill ſpoken of*, but ſtill I can *do well*. I may be *ſick*, but ſtill I may be patient. I may be in priſon, but there I may pray and ſing as *Paul* and *Silas* did. That which cannot hinder our duty, ſhould not be ſo ſadly lamented; or (as the noble Philoſopher and Emperour ſpeaks) *How ſhould that make the life of man worſe, which doth not make worſe the man himſelf?* If we can do what becomes us both to God and men, why ſhould we be diſturbed at what men do unto us? If they ſhould take away our lives, they cannot take away our Religion: We may be holy, when they will not let us be in the world. Yea, there are ſome particular vertues to be exerciſed in a ſuffering condition, which elſe we might not have had occaſion for, and ſo we have no reaſon to be angry if they have done us a courteſie, and make us better than we ſhould have been, when they intended to have made us worſe. And that is the fourth thing, which I deſire may be conſidered.

Ὁ δὲ χείρων μὴ ποιῇ ἄνδρωπον, πῶς ἂν τοῦτο βίον ἀνθρώπου χείρω ποιήσειεν. *M. Anton. l. 2. ſect. 11.*

4. *We may make an advantage of every accident*; according to that of the Apoſtle, *All things ſhall work together for good*

Rom. 8. 28.

to

to thoſe that love God; *viz.* by our prudence and obſervation, and taking thoſe occaſions which are offered us, and Gods grace aſſiſting us. It is not in our power alwaies to be in health, or to be rich, *&c.* but when ſickneſs or poverty comes, we can make a good uſe of it, and turn it into health and riches otherwaies. The life of man (ſaith *Plato*) is like to a game at Tables, wherein two things are conſiderable; the one within our power, and the other without; The chance is not in us, but to play it well is. When we cannot have a good caſt, it remains that by our skill and art we make a bad one good. What ſhall fall out, is not within us to chooſe; but to manage and improve that which happens, and turn it to our advantage, by the goodneſs and grace of God, is within our ſelves, and nothing that is without us can intermeddle, or be an impediment to us in it. *Zeno* I remember, having loſt all his goods by ſhipwrack, ſought for no port but *Athens*, and betook himſelf from merchandize to the ſtudy of Philoſophy; and ſo he revenged himſelf on Fortune (as he called it) by becoming a Scholar and an honeſt man, crying out, *Now I made a good*

Κυβεία γὰρ ὁ Πλάτων τὸν βίον ἀπεικάσειν, *&c.* *Plutarch. de tranquill.*

Si illud quod eſt maxime opus factu non cadit, illud quod cecidit forte, id arte ut corrigas. Teren.

Jam bene navigavi, cum naufragium feci.

good voyage when I loſt all. Such a ſtory *Nicephorus* tells us, of one *Cyrus* a Courtier in the time of *Theodoſius* the younger, who through the envious accuſations of ſome favourites being ſpoiled of his goods, of a Pagan he became a Chriſtian, and of a Chriſtian, a Prieſt of God; and at laſt attained the degree of a Biſhop. So true is that which a holy Father ſaid, *Danger is better than ſafety, and a ſtorm more eligible than a perpetual calm: if before our fears we were the world's; but after them we became God's.* Which puts me in mind of an admirable prayer, or thankſgiving rather, of *Philagrius:* Who hearing the ſame Father expound to him the 73. Pſalm as he lay under a ſore ſickneſs, lift up his hands to Heaven, and turning his eyes Eaſtward, ſaid: *I thank thee O Father, the Creator of thy mankind* *; *that thou doſt us good againſt our wills; and purifieſt our inward man by the outward. I thank thee, that thou conducteſt us by croſs and contrary wayes to a bleſſed end: according to ſuch reaſons as are known to thy ſelf.*

Κρείττων ἀσφαλείας κίνδυνος, &c. Greg. Naz. epiſt. 19 ad Cæſar. fratrem.

* Ποικίλα τῶν σῶν ἀνθρώπων. Epiſt. 66.

There is reaſon then we ſhould be of good cheer, ſince things are as we pleaſe to make them. We need not be troubled,

bled, ſince what befals us to our croſs, may ſerve a better end than that which we purſued: And the ſighs and groans, which our affliction extorted, be converted into the joyful ſound of praiſe to God. If we be made better men, more holy and ſevere in our lives, more certain of heaven, and more deſirous to be there; if we learn to know the world better, to place leſs confidence in it, and to expect nothing from it, then there is no reaſon that we ſhould accuſe our Fortune.

For who is a loſer that parts with a friend, and gets God for his Father, and commits himſelf to his providence? That loſes a Husband or a Wife, and dwels for ever after in the arms of God, and is enflamed with a greater love of heavenly things? The world perhaps doth not love us, have we not reaſon to thank it, if it make us to place our comfort and contentment in God, and a pure conſcience? Or they are unkind whom we have moſt obliged; but we repent not that we have done ſuch ungrateful perſons good: we ſtill love them, and lay up hereafter our hopes and expectation above, and then when we caſt up our accounts, we find that

we are gainers by them.

Εὖγε ὦ τύχη, μοι ὧν καλῶν διδάσκαλε.

Thus in all caſes we may ſay as he did, *O happy Providence, my good Maſter, that teaches me better than I could do my ſelf*; who not only invites me, but compels me unto vertue! Now I am well, becauſe I was ill; I have loſt one thing, and gained many, *God, vertue, and my ſelf*; I have not what I deſired, but I have what I ought to have deſired. Another hath done for me, that which I ſhould have done my ſelf.

5. *Trouble makes every ſad accident a double evil, and contentedneſs makes it none at all.* If we will, it can do us no harm; if we give way to it, we alſo wound our ſelves, and joyn with it to make our ſelves miſerable. There is a perfect Embleme of our folly in the ſtory of a ſimple ruſtick, who going home out of the field, laid the plough upon the Aſſes back, and then got up himſelf alſo; and obſerving the poor beaſt to be oppreſſed, could find no better way to eaſe her, but by laying the plough upon his own ſhoulder: ſo loading himſelf, and not at all eaſing her of her burden.

Τὸ θηρίον] ἐν ἡμῖν.

Our bodies are compared by the Ancients to the beaſt; the *mind* they *call* the

the *man*, the *Soul* is *our ſelf*. When the body is oppreſſed with many miſeries, by cares and grief we think to eaſe it; when as alas, we take not the loads off from it, but only lay them upon our ſelves. The ſame burden remains upon the poor beaſt, and the man alſo bears it upon his back. Like a Bird in the limetwigs, the more we flutter, the more we are entangled; and that which was but a ſingle miſchief before, by our own follies becomes two, or a great many. But if we ſtir not at all, but be quiet and ſtill, then we are what we were before this evil came; only our ſouls have the addition of the greateſt joy and pleaſure by the victory we have obtained. For it hath no ſmall effect upon our ſouls, that we can be joyful when there is matter of ſorrow, and that we can overcome the world, and depend upon nothing for our happineſs but God and our own ſouls. Let us not ſin then againſt reaſon; as well as God, Providence and Religion: nor make our ſelves more miſerable than we need be. When we loſe our eſtates, let us not loſe our conſtancy, and our cheerfulneſs too; if thou haſt loſt thy health, do not loſe thy patience alſo; if thou

+ must die a little sooner than thou
+ thoughtest, do not die unwillingly; if
thou hast no friend, be not also thine
+ own enemy; if others vex thee, do not
withall vex thy self; if thou be ill to
day, be not also solicitous for to mor-
Mat. 6. ult. row: *Sufficient for the day is the evil thereof.* Which are almost the very
words of *Ben Syra*, who gives this rea-
son against such vexatious thoughts.
Perhaps to morrow shall not be, and so
thou afflictest thy self for that which
nothing belongs to thee: We multiply
our evils by our trouble, and bring
those upon our selves which perhaps
were never intended for our portion.
But our quietness disappoints the enemy,
+ and will weary him in his assaults, when
+ he sees that we do but grow better by
what befalls us, and turn it into victory
+ and triumph. So a wise man once said,
No man ever reproched me more than once;
+ for by patient bearing his reproaches the
first time, I taught him to abstain the
second.

CAP.

CAP. III.

Some other reasons from the kindness that may be intended us in every thing, from the nature of the world, and the nature of vertue.

BE *not troubled at that which may be sent to breed the greatest Joy.* Not to speak of spiritual Joys, which all troublesome things do breed in holy men, by making them more holy, (according as the Apostle saith, *Heb.* 12. 11.) many sad accidents in mens account, have proved the greatest means of temporal advantage, and ended in their outward prosperity. You know how it fared with *Joseph*, and that the chains of Iron upon his legs were the occasion of the chain of gold about his neck; his Prison was the way to a Throne. And (as St. *James* speaks) *you have heard of the patience of* Job, *and have seen the end of the Lord, that the Lord is very pittiful and of tender mercy.* And Church History tells us, that *Eudoxia* the daughter of a Philosopher in *Athens*, being cast out of her Fathers house by her unkind brethren, Jam. 5. 11.

and coming to *Conſtantinople* to beſeech *Theodoſius jun.* the Emperour, that he would right a poor Orphan, found ſuch favour in his eyes, that he made her his Queen, *and ſhe got a Palace, who ſought but for a Houſe.* So true is that which the Heathen obſerved, *Wrong oft-times makes way for a better Fortune.* A Feaver (*Hippocrates* obſerves) puts an end to ſome diſeaſes, and delivers thoſe from death, who could no other way be cured; and ſo *Cardan* tells us that an impriſonment which once befell him, which he lookt upon as the greateſt diſgrace, did him at length the greateſt honour, and ſo wiped off all reproaches from his Name, *Ut nec ſuſpicionis veſtigium emicuerit*, that there was not the leaſt footſtep left of any ſuſpicion. The ſame Author (who had as many ſtrange and unuſual accidents in his life as ever any man I read or heard of) tells us elſewhere this notable obſervation which he made; *It is fatal to me, that all good which befalls me, begins in ſome evil.* Conſider then, that what happens to one, yea to many, may happen to thee: Why ſhouldſt thou be troubled, till thou knoweſt whether thou haſt reaſon to be troubled or no? Wait, ſtay a while, thou

Majori ſæpe fortunæ locum fecit injuria. Sen.

In Aphoriſ.

L. de vita propria, cap. 33.

Fatale mihi eſt omne bonum ex malo initium habere. Card. de libris propriis.

thou canſt but be troubled at the laſt; and perhaps thou ſhalt have reaſon to rejoyce both for that evil, and for that thou waſt not troubled. The concluſion of a matter is moſt to be regarded, and we can know little in the beginning. + *Moſes* his rod was a Serpent till he took it by the *tail*, and then it became what it was before: and if we would lay hold upon things only by their *end*; we ſhould find many things that ſeem terrible and noxious, to be benign and ſalutiferous. *Finis, rerum caput eſt*, as one wittily ſaid; *Begin therefore at the End*, Judge nothing, but hope well till thou ſeeſt the concluſion. Why ſhouldſt thou not entertain thy ſelf with good hopes now, as well as at another time? Why wilt thou keep up and maintain the old piece of folly, to hope for much, when thou need hope for nothing; and to hope for nothing, when thou haſt nothing to live upon but hopes? I mean to be big with expectation in proſperity, when thou haſt enough in preſent poſſeſſion; and to be as full of deſpair in adverſity, when expectation is all thou haſt left.

It is our grand fault, that we are affected preſently according as every thing

appears in the face, and we ſtay not till it turn about and ſhew us the other ſide. So the pleaſures of ſin deceive us which come on with a beauteous countenance and ſmiling looks, with a painted face and flattering words, but go off again with bluſhing and ſhame, with pain and ſorrow, and all the uglineſs appears when they have but turned their backs upon us. And ſo the croſs accidents of the world do diſmay us in ſuch like manner, which come upon us with a ſad and cloudy look, but have a bright ſide behind; and if we would but be patient till the ſhower or ſtorm be over, we might behold the face of the Sun breaking forth upon us.

But you will ſay, what if the black night do continue, and events do not anſwer my expectation?

I anſwer; you will be glad that you have not been troubled, and have kept your ſelves in comfort by good hopes for ſo long a time, wherein elſe you muſt have lived in trouble: But then I ſay further, that if hope of better things in this world can do ſo much to ſupport a man ſo long; the hopes of incomparably better things in heaven you may eaſily conſider will make you never to

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be troubled to your lives end. *Cardan* tells us that he uſed to cure little griefs by play and ſports, and great ones by falſe hopes and excogitations: If but imaginary and invented hopes were found by him to be of ſome efficacy; we cannot reaſonably doubt but thoſe which are real and certain will be of far greater, and far longer force. Let us not therefore be troubled, ſeeing there may be cauſe (if we knew all) to rejoyce. *De vita prop.* c. 52.

To theſe reaſons may be added many others which even Heathens have light upon. As,

7. *We ſhould not be troubled at what is natural*; Now our body is a part of the world, and it is natural to it to feel the mutations and changes that are in that thing of which it is a part; and if one member ſuffer, at leaſt thoſe which are next to it will ſuffer likewiſe; and man hath no reaſon to repine that he fares as other pieces of this great body doth. *Antonius* calls him that takes in ill part what here befalls him, *An impoſthume, and tumor as it were of the world*, one that hath made an abſceſſion and departure from the whole, like a bag of ſuppurated blood that feels nothing, Ἀπόστημα, καὶ οἷον φῦμα τοῦ κόσμου. *l.* 2. *Sect.* 16.

thing, and hath no communion with the body.

Nor should we be troubled, say they, *at what is profitable*; there is nothing happens but what conduces some way or other to the good of the world, or is of advantage to some part of it, though not to thee: Many changes are necessary to the natural preservation of things; as thy friends must die, else there would not be room for others that are coming into being, and the world would be too little for its Inhabitants: others to the preservation of Civil Government, and others for the correction and amendment of mens manners. And as in all changes of the seasons of the year, we see thereby that fruits, and the rest of things are the better provided for: So they suppose that every other alteration that is in any part of nature, tends to the preservation and continuance of it some way or other.

ἐκείνης ἐστι σωστικόν.

9. *It is in vain likewise* (as I touched before) *in their opinion to be troubled, and patience is his remedy who hath no remedy else.*

Consilium ejus est, qui nullum habet consilium.

10. It is also to be considered, *That it is no great proof of vertue not to trouble others*;

others; but this is excellent, quietly to bear the trouble they give to us.

CAP. VI.

Where we muſt lay our foundation of ſettlement, and how it muſt be laid.

THeſe and ſuch like Arguments I ſhall diſmiſs, and proceed rather unto the ſecond general part of my diſcourſe which I propounded.

The rules we ſhould obſerve to preſerve us from trouble, which I ſhall lay down after I have premiſed theſe two things. 2.

1. Let us ſeek for them in their right place where they are to be found. And then,

2. Let us firmly ſettle our ſelves upon ſuch principles; elſe we ſhall alwaies be ſhaking.

For the firſt, that we may find out the trueſt rules for the obtaining peace and quiet, let us reſolve that *Evil is not ſo much in things, as in our ſelves*; and if the evil which diſquiets us be not in outward things, neither is the good which muſt give us reſt, to be found in them.

them. All unquietneſs ariſes from the mind; and a plaiſter applyed to the ſtomack will as ſoon cure a wounded conſcience, as riches or any thing in the world heal a diſcontented mind. All the earthquakes, and ſhakings are begot within our own bowels, and proceed not from the winds which blow without. This therefore is the firſt thing we muſt do, get acquaintance with our own hearts, and ſee the cauſe of all our grief; *for nothing will heal us without our ſelves.* Our Saviour ſeems to intimate this truth to us in that phraſe in
Joh. 11. 33. the Goſpel, ἐτάραξεν ἑαυτὸν, *he troubled himſelf* (as the margent hath it) which ſome think ſignifies the perfection of our Saviour, that nothing could trouble him; but it alſo ſhews whence properly trouble ariſes, *viz.* from the motion of mans own ſpirit, which our Saviour could compoſe; but now he groaned, even to the troubling and diſturbing of himſelf. For want of this eaſie obſervation it is, that men labour for peace at endleſs expences both of pains, money and time, yet never purchaſe it. Some ſeek for it in *Company* and cheerful ſociety, which they think can put away the melancholy, but ſtill they

they mind not that they carry the diſeaſe about them, which cannot ſo be cured. Others ſeek for it in a contrary way of *a ſolitary life*, by quitting the affairs of the world, and retiring from all company into a Cloſet; but all this while they *retire not from themſelves*, and the evil ſpirit which is in them is not yet caſt out: So while they thought they had ended their trouble, they did but change it; while they ſhake off all, they are diſquieted, becauſe they have not ſhaken off themſelves. Their own fooliſh opinions, appetites, paſſions and deſires remain unmortified; and though they ſhould never ſee man, they will have vexation enough from theſe. Others ſeek for it *in travel*, and ſeeing forreign parts; but this will not effect the buſineſs neither, as long as they have themſelves in company. Motion will but ſtir and enrage the humor, and make it more turbulent and unquiet. Others leave off *ſome evil practices* which they find do diſturb them; but as long as the body of ſin is remaining, they are not ſetled. They are like the Dog who breaks his chain, but a great part of it ſtill he trails after him. They retain their ancient love and affection,

Nam luctata Canis nodum arripuit, &c. Perſ. ſat. 5.

fection, and ſo are the ſame men, though they do not the ſame things. And as ſome one I remember ſaith, He that retires out of the world, and thinks thereby to be at peace, but yet deſires the fame, or the glory of the world, or any thing elſe that is in it, he hath only his arms and his legs out of it, his heart and his mind is ſtill in it. Here therefore we muſt begin (as I ſaid) in the mortification of our ſelves. If we be not quieted within, every thing in the world will make us miſerable; if we be, then nothing can harm us. If our falſe opinions, unreaſonable deſires, fond affections, ungrounded hope, *&c.* be alive; we are no longer quiet than the world pleaſeth. Our peace is at the mercy of every report, of every mans mouth, and all the ſeveral accidents of evil that are in the world. If we be ſick and are afraid to die, if we be in pain and have no patience, if we be ſcorned and are proud, if we be leſſened in our eſtates and are covetous, *&c.* then nothing can help us from being miſerable. But on the contrary, if we do not fear death ſo much as an ill life, if we think impatience and murmuring a worſe diſeaſe than the

Gout;

Gout; if we think pride to be the greatest reproach and the highest disgrace, and take covetousness to be the greatest beggary and basest poverty, there is no harm a man can feel by death, or sickness, or scorn, or want. When all the alterations in the world will not quiet us, one alteration will, and that is the change of our opinions concerning things, and our estimate of them: by this one, more will be done than by ten thousand changes. The Heathen could say, That no man can make another a slave, unless he hath first enslaved himself. * Be not enthrawled to pleasure or pain, to hope or fear, to life or death, and thou art free. What he said in this case, we may say in all other; nothing can overcome him, that is not first overcome by his own imaginations and passions. Thou art poor perhaps and contemned; what of that, if thou hast not this beggarly thought also, that riches and honour make a man? Another hath a bad opinion of thee; but what then? if thou hast not also a foolish opinion, that mens censures are much to be minded. In every thing rule but thy self, and thou shalt be at ease, because thou wilt be thy self; but never

* οὔτινος οὐκ ἡδονὴ κρείττων ἐστιν, οὐ πόνος, οὐ πλοῦτος, &c. τίνος ἔτι οὗτος δοῦλος ἐστι; *Arrian l. 3. cap. 24.*

never wilt thou till then be eaſed. For remember this as a true ſaying, (which may be added to the reaſons foregoing) *A proud man hath no God; an unpeaceable man hath no neighbour; a diſtruſtful man hath no friend; and he that is diſcontented hath not himſelf.*

Not the rich man, or the wiſe man alwayes poſſeſſes *himſelf*; *but in your* Luk.21.19. *patience* (ſaith our Saviour) *poſſeſs ye your ſouls.*

We have found therefore where we muſt begin to lay a foundation for all our rules: *viz.* in our ſelves. But then ſecondly, we muſt build and firmly ſeat our ſelves upon theſe principles; for if we do not uſe them, notwithſtanding all that I can ſay, we ſhall be troubled. By the former diſcourſe you may eaſily perceive that we cannot be at peace without our own pains: There is nothing that I can ſay will work as Phylick doth in the body by its natural force, whether you think of it or no; but every thing muſt have the help of your ſerious conſideration, and you muſt frequently practiſe according to what you think. *As the things that will give us peace muſt be laid in our ſelves, ſo they cannot be*

there

there laid without our selves. They cannot be applyed to our minds as a Salve or an Ointment to our bodies, but by the force of our own thoughts we must work them into our souls.

One thing more of this nature I must add; but I will reserve it till the conclusion, and now give you those rules that we must live by, telling you as I pass along for what particular disease each one of them is a proper remedy.

CAP. V.

Two rules directing us unto peace by underſtanding, and doing, and diſtinguiſhing of our dutie.

I. KNow thy duty and do it. Charge not thy ſelf with more than thy duty (as thoſe do who think they muſt alwaies be at prayer, or hearing Sermons, or reading ſpiritual books, or do make raſh vows) nor with leſs than thy duty (as thoſe do who content themſelves with the obſervation of ſome precepts, or a ſeldom regard to their whole work) but labour to underſtand what God requires, and induſtriouſly labour to perform it. For it is impoſſible that either of thoſe in the extreams ſhould be at reſt; the one *never*, becauſe he can never do all that which he thinks he ought; the other *not alwaies*, becauſe his conſcience will ſometime rebuke him that he is an hypocrite: *i. e.* a partial Chriſtian. *An ignorant perſon*, therefore, or *an idle perſon* can have no true peace. We muſt be 1. Inquiſitive into the Goſpel, and labour to underſtand what we have to do; 2. and then reſolve

reſolve heartily, and endeavour ſeriouſly to do it all; 3. and then enquire what remedy there is if we fail and fall ſhort after theſe hearty and ſerious endeavours. The firſt and laſt of theſe do moſt concern our knowledge, the middle our practice. And the knowing and doing according to our knowledge, and making uſe of the Antidote when we have miſcarried, will keep us in peace, from that trouble *which ariſes from ſin*. A wicked man *cannot* be in peace if he underſtand himſelf; and you muſt not think that I come to preſcribe to any but thoſe who will be Chriſts Diſciples, and follow him; (for to ſuch the text ſpeaks) And a man of a weak underſtanding *will not be in peace*; therefore we muſt grow in knowledge, if we would be without trouble; And a Chriſtian that walks careleſly, without obſervance of himſelf, *ought not* to be in peace till he grow more watchful, and then if he be ſurpriſed, he knows where to take refuge. But there is no ſanctuary in Chriſt for a trifling and unguarded ſpirit, without great ſorrow, repentance, amendment, and after-care and diligence. We muſt underſtand that every

+ indisposition of body is not a sin, and that our peace must not be broken, + becausse we are not alwaies in the same temper, nor cannot so cheerfully do our duty, &c. We must know that a sudden surprisal, a hasty passion, a sudden thought is not to break us all in pieces. And on the contrary, we must know that our voluntary admission even of these, or letting of them stay, our not watching against them, and our frequent falling into that sin, which at first did but surprize us, must trouble + us; and there is no place unless we grow better, and more seriously mind our duty.

Study therefore the Christian Religion, as it is contained in the Gospel, and then thou wilt find there is but this one thing more to be done to keep thee in peace, *viz.* a careful endeavour to + live as thou art directed. And the sum Tit. 2. 12. of the Gospel is this, *Live soberly*, 1 Joh. 1. 7, *righteously and godlily*; and where after 9. all our care we fail, *If we confess our sins, he is faithful and just to forgive our sins, and the blood of Christ cleanseth us from all unrighteousness.* This first rule I conceive will make very good way for all the rest into our souls, and will

will have a kind of universal influence into us upon all occasions. We need be offended at nothing, if we have a care not to offend God. And I think he said truly, who affirmed, *That there is no Joy but in God, and no Sorrow but in an evil conscience.*

II. As thou must know thy duty, *so labour to distinguish between thy own duty, and another mans.* And this will keep thee from being troubled at the *actions and carriage* of men in the world towards thee and others. If men slight us, and despise us, and speak evil unjustly of us, and take away our good name, yea, if they take away our estates, *&c.* if we be not angry, nor filled with hatred and despight, nor retaliate their wrongs, then it is not we, but they that ought to be troubled: Our duty is secured, and therein we should rejoyce. And I may take occasion here to observe, that we may learn our duty by their ill behaviour, and study the more to avoid those things in our selves, which do so much displease us in others. If we be at all troubled, let it be rather for the sin of him that injures us, than for our own suffering.

This rule may be put into other words, which will make it perhaps comprehenſive of more caſes. Let us conſider what is in our own power, and what is not.

There is nothing in thy own power, but thy own will and choice; all other things are in the hand of God, or in the power of other men. It was never in thy power to be handſome, or witty, or born of noble or vertuous parents, &c. why then art thou troubled about ſuch things? but it is in thy power to + be good and vertuous thy ſelf, to have a beauteous ſoul, and to be rich in good works, &c, and if thou be not thus, then thou art concerned. If mens tongues be unruly, and their hands be violent, and thou ſuffereſt unjuſtly by both, how canſt thou help it? Thou art not troubled if a Dog bark, or an Aſs kick, becauſe it is their nature, and thou canſt not rule their motions: And here the caſe is not at all altered; for the tongues of men are as little in thy hands, as the mouthes of Dogs. Theſe do alwaies bark (as a judicious Author ſpeaks) at thoſe they know not, and it is their nature to accompany one another in thoſe clamours; So it is with

Sir. W. Raleigh.

with the inconſiderate multitude. Since theſe therefore are wholly in anothers choice, they fall not under thy deliberation, and therefore are not fit for thy paſſion. Our anger at him that reproaches us, may make us miſerable, but it cannot prevent what he hath in his power. Thou maiſt do well, and none can hinder it; but to meet with no oppoſition is not in thy choice. Do what thou canſt, the world may make thee ſuffer; but do what they can, thou maiſt ſuffer contentedly. A Philoſopher they ſay comforted himſelf on this faſhion, when his daughter proved a wanton; It is none of my fault (ſaid he) and therefore there is no reaſon it ſhould be my miſery. If our children be not as we would have them, if we endeavour they ſhould be ſo, we may comfort our ſelves with ſuch arguments as theſe; *It is in my power to inſtruct them; but not to make them good; I can do my duty to them, but cannot make them dutiful to me.* Conſider I beſeech you what an unreaſonable a thing it is that we ſhould depend upon the will of other men for our peace, and not upon our own. Or as a great Philoſopher phraſeth it, That we ſhould have no

more reverence to our selves, than to place our happiness in other mens souls. If they have shown what is in their hand and power to do, let us next shew what is in ours, and that is, not to be troubled; and so let the matter rest, unless they have a mind to renew a vain attempt. By observing of this rule we shall reap sundry benefits. The *censures* of men will not molest us, because it is no part of our duty that men should speak well of what is well done. That we should have the approbation of others, is not in our choice, and so it is not in our charge: It is not incumbent upon us that nothing we do be not mis-interpreted, and wrong apprehended. In doing well is our comfort, and in speaking well of others, this let us mind, and think our selves no further concerned. It will keep us likewise from *intermedling with other mens business*, and engaging our selves in matters that belong not to us, which breeds men no small trouble. It is our duty to do well, but not censure other men's doings. When the Scholars of *R. Nechoniah* asked him, How he prolonged his dayes, to such an age? He answered, I never sought my own honour by

—ἐν ταῖς ἄλλων ψυχαῖς τιθεμέναι τὴν σὴν εὐμοιρίαν, *M. Anton. l. 2. Sect. 6.*

by anothers diſgrace; nor ever ſpoke evil of another, and was liberal of the goods which God had given me. This was his way to live in quiet which he thought was the way to live long: but it is too common a fault among us, That we put our hands into other mens work, and ſo trouble both our ſelves and them alſo. The buſineſs of a ſubject is to obey his Prince, and of a ſervant to execute his maſters Commands, *&c.* But men fooliſhly diſturb the world, by taking upon them the authority of calling their prudence in queſtion; and finding fault with that which they have nothing to do with all.

This rids us likewiſe of *curioſity*, and enquiring into other mens affairs, or matters done abroad, which as the wiſe man notes (*Eccleſ.* 7. 21.) may occaſion ſome diſquiet unto us, unleſs we relieve our ſelves at laſt by this rule; whereby we might have found help at firſt, by not harkning to private talk.

CAP.

CAP. VI.

Two rules more concerning the choice of means, and careleſneſs about events.

III. *IN the doing of thy duty, make a prudent choice of the fitteſt means.* Prudence is proper to a man: For Angels have ſomething better (*viz.* intuition) and brutes have nothing ſo good. Do therefore like a man; be deliberate, and chooſe diſcreetly; which two are oppoſed unto raſhneſs and careleſneſs, which are the authors of no ſmall troubles. Prudence ſaves men a great deal of labour in the doing of their duty, and a great deal of trouble for the doing of it, *i. e.* it keeps us from being moleſted either by our ſelves or others; and therefore *Solomon* bids us not only keep the Command (which is doing of our duty) but alſo diſcern time and judgement, which relates to our diſcretion.

Eccleſ. 8. 5, 6.

Some men will bring to paſs the ſame thing which others do but endeavour, with more facility and leſs noiſe, becauſe, as the ſame wiſe man ſaith, *Wiſdom is better than ſtrength.* As far therefore as is lawful, let us become all things

things to all men, that we may live in peace and quietneſs, and let us not by a tumultuous handling of any matter, give them an occaſion to oppoſe themſelves unto us. Yea prudence will teach us to let ſome things alone, and not meddle with them, being either needleſs or elſe dangerous. As *Diogenes* ſaid to a man that deſired his letters of commendation, *That thou art a man, every one that ſees thee will know; and whether thou beeſt good or bad, he will ſoon know that hath any skill to make a difference; but if he have no skill, he will not know thee, though I write a thouſand times unto him.* But when it is fit to do any thing, let us remember that there is a nearer way ſometimes to the end of a buſineſs, than that which is ſtrait forward, and it will be leſs trouble to ſeek it out, than to go on in the ordinary path. The purchaſe of peace is worth all our ſtudy, and if we can obtain it by Art and prudent compliances, we ſhall find that we are gainers by our labour. Raſhneſs and violence ſometime create us more trouble than men would otherwiſe have brought upon us. We run our ſelves into broils and tumults, and kindle flames about

Arrian. Lib. 2. cap. 3.

about us with our own breath, when other men would let us live in peace and
Eccleſ. 10. 10, 12. not diſturb us. Let us therefore not only be innocent, and *mean* well; but wiſe alſo, and *manage* well. Next after honeſty and integrity, let us ſtudy prudence and diſcretion; ſo as not to be alike zealous in all things, nor paſſionate
Jam. 3.13. and haſty in any thing: but as St. *James* ſaith, *to ſhew out of a good converſation our works with meekneſs of wiſdom.* This prudence is a large thing, and of great uſe in every action of our life; and therefore it muſt not be expected that I ſpeak to every part of it; but I ſhall conclude this particular with a ſaying of one of the Hebrew Doctors; There are three
V. Buxtorf. Lex. Talm. voc. רתחן ſorts of men whoſe life is no life, *miſericordes*, *iracundi*, *melancholici*; Thoſe that paſs by all faults; thoſe that are angry at all, and will paſs by none; thoſe that are melancholy, as though they were angry and diſpleaſed not only with all others, but with themſelves.

IV. When thou haſt uſed thy prudence, When one bade a friend to *Gratilla* to ſend her no relief, becauſe *Domitian* would take it away, ſhe bravely ſaid, *I had rather he ſhould take it away, than I not ſend it.* *Duty*, not *ſucceſs* is to be conſidered. *Be not ſolicitous about events.* This

would

would be a great preſervative againſt *fears* of what may happen, and againſt *vexation* for what is happened. For to what purpoſe ſhould we trouble our ſelves either with one or the other, when all our prudence and skill cannot help it? Fear indeed betrays our ſuccours, and diſarms us of our weapons, and makes us run into thoſe dangers which our prudence might have prevented. If we can therefore act prudently and diſcreetly, it ſuppoſes that we are not diſpirited, and will likewiſe ſecure us from ſo being. And if the doing as well as we can, and as wiſely as we are able, will ſatisfie us before hand, and make timorouſneſs unreaſonable; then ſo it will ſatisfie us afterward in croſs events, and not let us trouble our ſelves with a fruitleſs repentance. The Counſel of the ſon of *Syrach* is excellently good, *Do nothing without advice, and when thou haſt once done, repent not.* For I believe moſt men may ſay the ſame, which that perſon did, who had ſo many ſtrange changes in his life; *If I had not uſed not to repent of any thing I had voluntarily done, even of that which fell out ill, I had lived altogether miſerable.* Do thy

Eccleſ. 32. 19.

Quod ſi non conſuevissem non pœnitere ullius rei quam voluntarie effecerim, etiam quæ male ceſſiſſet, prorſus vixissem infelix. Cardan.

thy best therefore, and then leave the success to God.

CAP. VII.

The knowledge of our selves, together with consideration of the necessary consequents of every thing, are two other remedies against trouble.

V. *Consider thy own sufficiency, and undertake no more than is fitting for thee.* If we did live by this rule, and not strain beyond our ability, we should be kept from *trouble in our employments.* * *As one may,* was a saying of *Socrates*, and a sentence of great import. Let every one know what he can do, and let him not meddle with matters too high for him; and so he may quiet himself, as *David* tells us by his experience, *Psalm* 131. 1, 2. Let our desires be according to our power, and let that also be the measure of our actions, and then we shall not implicate and intangle our selves in things beyond our reach. The Pye must not think to sing as well as the Nightingale, nor the Parrot to talk like a man; every one

* Καλὸν τὸ εἰδέναι τὴν αὐτοῦ παρασκεύην καὶ δύναμιν, ἵν' ἐν οἷς μὴ παρασκευάσαι ἡσυχίαν ἄγῃς, μηδ' ἀγανακτῆς εἴ τινες ἄλλοι πλεῖον σοῦ ἔχουσιν ἐν ἐκείνοις. *Arrian. l. 2. c. 6.*

one is not made to govern States, to distribute Justice, to resolve great doubts, and to end controversies. Some men must be content to govern their Families and themselves, to understand plain truths, and practise them, leaving the rest to men of greater depth and learning. So *Siracides* directs: *Seek not out things that are too hard for thee, neither search the things that are above thy strength; that which is commanded thee, think upon with reverence; for it is not needful to see the things that are secret.* What he saith in that one instance, may be said in all other. Take not upon thee a Calling that is above thy wisdom, and strength, and spirit; for when thou seest thou canst not do those things which by thy place and office thou art engaged unto, it will be a matter of infinite vexation, and endless distraction to thy mind. It is of singular use here for every man to observe his own Genius and disposition, and to follow that; being contented to be ignorant of, and unable for other things that are without his capacity. It is enough for such a little creature as a man to be good for one thing, and so we may stand in need of Eccles. 3. 21.

one

one another. If he will venture upon things without his compaſs, at his own peril and trouble it muſt be; and that were the leſs matter, if it would not hazard other mens trouble alſo. *Without eyes thou ſhalt want light*, ſaith that wiſe man in the forementioned Chapter; and what wonder is it if thou doſt? If men weary themſelves in vain, when they have no aptneſs to ſuch things as they undertake; it is but natural, and may be amended by the old rule, *Know thy ſelf.* My ſon, (ſaith *Siracides*) prove thy ſoul in thy life, and ſee what is evil for it, and give not that unto it. For all things are not profitable for all men, neither hath every ſoul pleaſure in every thing. And as an appendix to this rule, give me leave to add this: *Imploy thy ſelf in as few things as thou canſt*: undertake not much buſineſs. This is the royal Philoſophers rule, *Do but a little if thou wouldſt have much quiet; Peace ariſes not only from good imployment, but alſo from little*: mind alwaies needful things, and let the reſt alone. Therefore when we are going to do any thing, let us ſay, *Is not this in the number of needleſs things?* but then as he adds, have a care

Ver. 25.

Eccleſ. 37. 27, 28.

ἀλλὰ πρᾶττε ὀλίγα μέλλεις εὐθυμήσειν, &c. M. Anton. l. 4. 24.

Μή τι τῶν περιττῶν ἐστιν ἀναγκαίων.

a care not only to cut off impertinent and unneceſſary *actions*, but *thoughts* and *imaginations* alſo. Our Saviour ſeems to ſay the ſame in the Goſpel of St. *Luke*; Martha, Martha, *thou art careful and troubled about many things.* Luk. 10 41. Flies diſquiet us not by their ſtrength, but by their number; and ſo do great affairs not vex ſo much as a number of buſineſſes of little value. But if we muſt be imployed in many, let us not make too much haſte to have done, for we ſhall but incumber our ſelves; and let us diſpatch them in due order, one after another, or elſe we ſhall do none well to our own content.

VI. *Conſider the conſequent of every action, and of every thing*; and either chuſe all its appendant troubles and inconveniencies, or elſe let it alone. There is nothing in the world but it is as a Lilly among the Thornes; every Roſe hath its prickles about it; and there is nothing ſo deſirable but it hath ſome aſſociates we could wiſh ſeparate from its company. The beſt thing in the world hath its faults; and therefore if we would have peace, let us conſider alwaies the τὰ ἀκόλουθα, as *Epictetus* ſpeaks, the things that follow or accompany

every action, and every condition; and either let us not chuſe the thing it ſelf, or elſe receive all its retinue together with it. By this means we ſhall ſave our ſelves the trouble of repentance for a fooliſh choiſe, and we ſhall not be put to the unwiſe mans complaint, *Non putaram*, I never dreamt of this; I imagined not there had been all theſe unpleaſing things mixed with what I deſired. Who ſhould have thought of this but thy ſelf? How like an Ideot doſt thou look in thy own thoughts, when thou art thus ſurprized? How ridiculous doth it appear for a man to ſit down and cry like a child, If I had known thus much, I would never have made ſuch a venture; I would not have medled with this calling or buſineſs if I had thought there would have been ſo much trouble in it: Thou ſhouldſt have thought of this before, and then have made this choice. Honour muſt be choſen, *Cum ſuo onere*, with its ſuiters and followers, and publike appearances, *&c.* And ſo marriage muſt be choſen with all its cares, the diligence of pleaſing another, the loſs or undutyfulneſs of children, *&c.* and ſo every office, with its incumbrances

brances and difficulties. Yea, the ſervice of God as well as ſervice of men muſt be choſen in the ſame manner. We muſt in all our choices take all, or none, or elſe be miſerable. And if we have not had this forehanded care, it is ſo much the harder to relieve us, becauſe poſſibly we cannot do or endure all things in which we are neceſſarily engaged; yet let us reſolve to do them as well as we can, and make a vertue of a neceſſity. If it be not in our liberty to chuſe our condition, yet let us now reſolve to chuſe all its inconveniences, and make that light by patience and conſtancy, which cannot otherwaies be amended. And indeed it is the unhappineſs of moſt men to be involved in many things before they either can or do conſider; whereby they are in danger to lead a life full of miſeries, unleſs for the time to come they be better adviſed before they chuſe, and find means to content themſelves in regard of what is paſt. Luk. 14. 28, 29.

CAP. VIII.

It is of great import to conſider well what we enjoy, and we ſhould caſt that in the Ballance againſt our wants, which is the ſubſtance of one rule more.

VII. *Compare what thou haſt not with what thou haſt, and ſee which is better.* This will keep thee from trouble for what thou wanteſt, and thy *deſires* ſhall not diſquiet thee. Tell all the joynts of thy body, and compare them with the want of a finger, or an eye, or any ſuch member. Whether is a hundred or one more? Thou art poor, but thou art well, and haſt many good friends, *&c.* or perhaps thou haſt none; but thou haſt all the hoſt of Heaven, the Sun, Moon, and Stars, and all the Elements; and the providence of God, and the charity of all well diſpoſed people as much as another man. Thou maiſt walk in thy neighbours field, yea in thy enemies ground, and enjoy all the pleaſures of the morning, and recreate thy ſelf with all the ſweet odors, and behold the beauty of all Gods creatures, and delight in that which

which God delights in. Why then ſhouldeſt thou be ſo diſtracted? Thou goeſt a journey and art diſappointed of thy ends, and doſt loſe thy labour, but thou eſcapedſt theeves and robbers; or villains ſet upon thee, but they ſaved thy life, they have not robbed thee of thy land, *&c.* Thou haſt loſt a child perhaps, but how many haſt thou remaining? or is not thy husband or wife well? or if they be gone, and thy eſtate alſo gone, and thou thy ſelf ſick alſo, and the caſe be ſuppoſed as bad as can be, yet art thou not alive? and what wouldſt thou not part withall rather than die? thou wilt not I know exchange thy hopes of ſtaying in the world for all things elſe, for they are nothing unto thee, if thou beeſt not.

But you will ſay; This is very cold comfort to conſider that a man lives. Think then further that there are thouſands of good people that pray for thee every day, and all thy good neighbours pitty thee, and will ſtrive to relieve thee; or if this will not do, conſider that though thou wanteſt temporal things, yet thou enjoyeſt ſpiritual. Thou art ſick, but thy ſins are pardoned, (for to Chriſts Diſciples I ſpeak)

or if they be not (and I muſt ſay ſomething to others) then I ſay firſt, I cannot blame thee that thou art troubled; but then why doſt thou trouble thy ſelf that thou art poor, or ſick, or any thing elſe, but only for this, that thou art a condemned ſinner? What ſhould a damned man do with riches? Why doſt thou trouble thy ſelf about ſuch little things as the loſs of a child, when thou haſt loſt thy ſoul? Yea why art thou troubled more that thou art ſick, than that thou art not like to be ſaved? What folly was it in the man that complained his ſtocking was rent, and minded not the wound of his leg? one would think the great trouble ſhould ſwallow up the other, though it cannot cure it; and thou ſhouldeſt be moſt ſollicitous how to get ſin pardoned, whether thou doſt live or die. But

Secondly, If thy ſin be not pardoned, and therefore thou deſireſt to be well, yet it is a huge mercy that there is hopes it may be pardoned. And if thou doſt underſtand thy ſelf, thou wouldſt not loſe theſe very hopes for all the riches in the world, and the beſt ſtate of health thou canſt imagine. But to return; ſuppoſe thou art a perſon truly

truly fearing God, but art troubled that thou haſt not ſuch ſweet friends, and good company, and delightful ſociety, and art not ſo eſteemed and regarded, or haſt not the fortune which attends upon others. * Yet thou haſt thy ſelf, and thou haſt a good conſcience, and thou haſt God, and his Son and Holy Spirit, and the promiſes of the Goſpel, and the hopes of heaven, and joy in the Holy Ghoſt. Which now doſt thou judge greater? thy wants, or enjoyments? Such a man who hath deſerved of thee, doth not love thee perhaps, nor regard thee, &c. But what then? he cannot take away the love of God, nor the love of his children; no nor thy love to him neither.

* *Eſte aliquid teipſo pretioſius? Nihil inquis. Igitur ſi tui compos fueris, poſſidebis, quod nec tu amittere velis, nec fortuna poſſit auferre.* Boeth l. 2. de Conſol.

Now if it be thus in theſe and all other caſes, I pray tell me who will pitty him that hath many ſoft pillows whereon to lay his head, and he will needs lay it on a ſtone? that hath many pleaſant places wherein to repoſe himſelf, and none will ſerve him but he will ſit upon a buſh of thorns? Surely they are in love with ſorrow and melancholy, who enjoy ſo many bleſſings and contentments, and will for-

ſake the pleaſure of them, to pine away in the company of their wants. Conſider I beſeech you, is there more cauſe to be troubled for the want of thoſe, or to rejoyce for the poſſeſſion of theſe other? or by what reaſon ſhall the abſence of ſome things ſpoil all the ſweetneſs of thoſe that remain? why ſhould thoſe be more able to comfort us if we had them; than theſe we now have? This is the moſt manifeſt cheat of our ſelves that can be; * No man likes that which is his own, and yet every one thinks that he ſhall be well pleaſed in the condition of another man. He thinks that he ſhall be contented with that wherein the other man is not contented himſelf. By what argument I pray you is this concluded? how fooliſhly do we ſuborn our deſires and hopes to betray our duty and comfort? If he be not contented in his condition (but perhaps think ours to be better in which we alſo are not contented) why ſhould we think to find contentment in it? But if he be content in his eſtate, then ſo may we be in ours. What any man is, that every man may be. Therefore if thou canſt not ceaſe complaining, I muſt adviſe thee to handle

* *Quis eſt ille tam fœlix, q i cum dederit impatientiæ manus, ſt atũ ſuum mutare non optet?* Boeth.

handle thy ſelf roughly; and when thy mind is troubled, whines and cries for ſuch and ſuch a bable, do with it as we do by children when they cry they know not for what, affright it with the repreſentation of ſome terrible thing; ſhew it the pains of Hell, ask it how it likes to burn in eternal flames, and whether it can be contented to be damned. Let it ſee there is ſomething indeed to cry for if it cannot be quiet; and bid it tell thee whether it be an eaſie thing to dwell with everlaſting burnings. And when it ſtarts at the thoughts of them, bid it be quiet then, and well pleaſed if it can fly from ſuch a miſery, whatſoever elſe it do endure.

And to make this conſideration the more efficacious, when thou conſidereſt what thou haſt, frame to thy ſelf ſuch an apprehenſion of that thing as thou haſt of it when thou doſt want it. *Underſtand now what thou doſt enjoy, as thou wouldſt do if thou didſt not enjoy it.* Conſider how deſireable health is to a ſick man, or friends to a poor man, *&c.* And ſo let them be in thy eyes. Thou wanteſt plenty, but thou haſt enough; thou wanteſt riches, but thou haſt health; thou wanteſt health, but

but thy ſins are forgiven: Conſider now, ſuppoſe thou wert ſick, or thy ſins were not pardoned; in what a caſe wouldſt thou then be? what wouldſt thou moſt complain of? for the want of them, or for the want of the things thou now groaneſt under? Anſwerable to the trouble thou ſhouldſt have in the want of thoſe things, let thy quiet be now in the poſſeſſion of them; and as thy grief for the want of ſuch things would exceed all that which is in thee at preſent for the want of others; ſo let thy preſent thankfulneſs and contentedneſs be, that thou wanteſt them not; which is another way of making this rule efficacious, *Compare the want of the things thou haſt, with the want of the things thou now haſt not.*

CAP.

CAP. IX.

Two Conſiderations more: one of the wants of others: another of the uncertainty of our own enjoyments.

IF thou doſt conſider what thou wanteſt, and canſt not but look upon it, and compare thy ſelf with others, then *compare thy ſelf with all men, and not with a few:* Or ſecondly, *With the whole condition of thoſe few, and not with ſome part of it*; and this will be a remedy for the ſame kind of trouble from *diſcontents, and from envy*, with all evils of like nature. Firſt, I ſay look upon all men, and thou wilt ſee there are thouſands of perſons with whom thou wouldſt not for any thing change conditions. By what law then is it that thou muſt needs only gaze above, and take no notice of thoſe beneath? that thou muſt look on him only who is carryed on mens ſhoulders (as one did excellently reſemble this folly) and think it is a fine thing to be ſo mounted; and never think of the poor men that carry him, in whoſe place thou wouldſt by no means ſtand. VIII.

Thou

Thou art not alone in the condition wherein thou art; yea there are thouſands in a worſe; and yet (which is more) they are contented. Down with thy high looks, and ſtare not only upon the great Mountains; be content to take notice a little of thoſe that ſit in the Valleys, yea of thoſe that embrace a dunghil. Or, Secondly, if thou canſt not keep thy eyes off from thoſe great men, then compare thy ſelf with the whole of them, and not with ſome one piece, and then tell me whether thou wouldſt wholly change conditions with them, and be as they are. Are there not many inconveniences in their condition which thou wouldſt not meddle withall? thou wouldſt have his wealth, but not his cares, nor his fears, nor his ignorance perhaps and folly, nor wouldſt thou be troubled with his vices. To be ſhort, none of you would have been the rich man in the Goſpel for all the world: *Lazarus*, as miſerable as he was, would not have been in his caſe. —— Nay you will ſcarce fancy any man ſo compleat, but there is ſomething or other in our ſelves that we fancy more, which we would keep, and have all that he hath too. But why

Luke 16.

why muſt thou needs have all? why muſt every one elſe be deplumed for to trim thee? why muſt none elſe be pleaſed but thy own ſingle ſelf? And beſides ſeeing there is ſomething in thy ſelf, which thou loveſt more than all the world, and wouldſt ſtill be that, whatſoever elſe thou changeſt; why cannot that content thee, and give thee reſt, ſeeing it is ſo much worth to thee? he that will go about to make an anſwer to me, will cure himſelf, unleſs he reſolve to be unreaſonable. Let me ſubjoyn this one rule which tends to the ſame purpoſe with the former, and will comprehend all of this kind. *Diſtinguiſh between real needs, and artificial; i. e.* thoſe needs which God made, and thoſe which thy own fancy hath created. It is moſt certain that the needs which God hath made are but few, and ſoon filled, and God hath made proviſion for them: therefore all this kind of trouble flows from thy own fancy, which if it pleaſes, can create a thouſand neceſſities to it ſelf, which are indeed none at all; and by the ſame reaſon that it makes a thouſand, it may create ten times as many; for there are no limits when once we are gone

gone beyond nature and neceſſity. If theſe needs therefore are a burden to thee, blame nothing but thy own folly, and by the help of Gods grace, ſeek a cure in thy ſelf. Reduce thy ſelf to nature and real needs, and thou wilt never be troubled about theſe matters, becauſe thou wilt alwaies have what nature deſires; yea the way to have that, is not to deſire any more. So a wiſe man among the *Jews* once ſaid; *Quære id quod tibi neceſſarium eſt*, &c. *Seek that which is neceſſary for thee, and leave that which is not neceſſary: for by leaving to follow that which is not neceſſary, thou wilt obtain that which is.* I remember that, when ſome blamed *Cato* that ſuch a man as he *would* be in want, (as we ſpeak) he blamed them rather becauſe they *could* not want, *viz.* ſuch things as thoſe which are not really needful for us, and I think he may blame them alſo upon this ſcore. *That they were in want becauſe they thought they were.* And if we would but deny our ſelves ſometimes in unneceſſary deſires, even when it is in our hands to humour our ſelves and gratifie our deſires, it would be of excellent uſe; for we muſt remember that

that as long as the things of this world are empty and finite, *our trouble will not end by ſatisfying, but by ceaſing our deſires.*

IX. *Count nothing certain which is without thy ſelf*; and think thy ſoul, not thy body to be thy ſelf. Thou mayſt be certain of thy own choice, if thou knoweſt thy ſelf; and thou canſt tell what thou wilt do; but thou canſt not be certain what will be in the world, or what other men will do; and therefore reckon upon nothing as conſtant and ſtable, but thy own reſolution which may be conſtant if thou pleaſeſt. And this will keep thee from *trouble about what thou loſeſt.* When health and riches, and ſuch like things are gone, then thou canſt ſay, I never made account that they would ſtay. It was accounted of old a piece of great wiſdom *to wonder at nothing*; and this is the way to it, which thing alone the Poet thought was almoſt enough to make one happy and keep him ſo. Μηδὲν θαυμάζειν.

Nil admirari propè res eſt una, Numici, Horat.
Solaq; quæ poſſit facere & ſervare beatum.

But he will not ceaſe to admire that knows

knows not the nature of things; and he knows nothing, that doth not ſee they are conſtant only in inconſtancy.

CAP. X.

Three directions more, ſhewing how we ſhould ſhut the world out of our ſelves and avoid ſelf-flattery, and take heed of a raſh anger at our own ſelves.

X. *WHat is without thee, keep it as far as is poſſible, without thee.* Let many things not come in unto thee, nor do thou go out to them. *i. e.* Let not them into thy heart by love; and let not thy heart go out to them by deſire. Make few things to become a piece of thy ſelf, which are without thy ſelf; For if thou loveſt many things of which as I ſaid before thou canſt not be certain, thou wilt be often troubled at their loſs, or at their danger. This rule may ſerve alſo to fortifie you againſt the ſame kind of trouble (among others) for the relief of which I preſcribed the former. *Keep but every thing there where it is, and all is ſafe.* If the world change and

and alter, that is nothing unto us, if it be not within us. If it have no hold of our hearts, how are we concerned in its various mutations? We ſhall never ſuffer together with the world, if it be not a part of us. But if we ſet open the door and entertain it, if we embrace it, and let it dwell in us, by our love cleaving to it, then we ſhall be as it is; and nothing can give us a remedy, but the caſting of it out again, and ſetting it where it was, quite out of our ſelves. It is a true rule, that *no good can bring us any pleaſure, but that againſt whoſe loſs we are prepared.* He that is in fear doth not ſincerely enjoy: and it is as true, that *we ſhall have no mind to loſe that which we love dearly.* Now what a miſerable caſe is this, to be troubled with fear while we have a thing; leſt we loſe it; and to be troubled with grief when it is gone, becauſe we have loſt it? But I have taught you how to provide againſt both theſe, and againſt all ſudden accidents and changes that are in the world. Keep thy ſelf as thou art. Let very little in, which is without. I ſay *very little*; becauſe ſome things preſs into our hearts, and get

into our affections whether we will or no. We cannot but love ſome agreable perſons: and there are others whom we ought to love; becauſe of the obligation we have to them. Theſe take ſuch hold of our hearts, that they become a piece of it: and we ſeem to have loſt half of our ſelves, when they are gone. Againſt this there is no remedy but one: *Since they will be within us, let them not take up the beſt room there.* Make them know their place; and keep them below God, and our Saviour, and his pretious promiſes. Do but love thy Creator and and Redeemer above all; and thou wilt find fulneſs and ſatisfaction there, when the departure of a very dear Friend hath made a wide breach, and a great vacuity in thy heart. The next rule alſo may help to give ſome relief, if thou doſt but uſe it in good time.

XI. *Do not promiſe thy ſelf that which God never promiſed thee.* This heals all the evils which ariſe from *vain hopes*, and cools the anger of thoſe ſores which are cauſed by fruſtration of our expectations. It is lawful to deſire ſeveral things which are uncertain; if God

God ſee them good for us; but let us not promiſe to our ſelves any of them. Do not enjoy thy Friends or any other good, as if thou hadſt a leaſe of them for thy life. Do not entertain thy thoughts with promiſes of contentment in ſuch a relation and ſuch a condition, nor of ſucceſs in ſuch an enterpriſe, no though thou goeſt about it wiſely: But promiſe to thy ſelf pardon of ſin, and eternal life, if thou doſt thy duty, and the grace of God to help thee for to do it, if thou pray for it, and wilt uſe it: for all theſe things God hath promiſed to give us. *Solomon* ſaith, *Eccleſ.* 9. 11. that *the race is not to the ſwift*, &c. but time and chance happeneth to them all: Now becauſe men know not the time when things will alter, and which is worſe, promiſe to themſelves thoſe things, as if there were no time nor chance but what they fancy; therefore he ſaith *ver.* 12. *that evil falleth ſuddenly* (and therefore ſadly) *upon them.* *Hope* and *fear* are two great inſtruments of our trouble, and we muſt cure them both, as I have directed in this and the former rule. And if we will hope for any thing, let it be (as I ſaid before)

in the days of our ſorrow and adverſity to ſupport our heavineſs, not in the dayes of proſperity, to pleaſe our fancy. We have good things enough then to comfort us; and if we will ſpend our thoughts in airy hopes, we make our ſelves miſerable two wayes; We loſe the pleaſure of what we have, and never enjoy what we look for. And therefore I think he made a good anſwer, who being asked which mans grief never ceaſed, ſaid *Cujus cor non acquieſcit in præſentibus*, whoſe heart is not contented with what he hath at preſent. And he likewiſe was well imployed, who for fifteen years together with great pains endeavoured to get the habit of *Hoping* for nothing; eſpecially ſince (as he ſaith) he did obtain it; for no queſtion he found a great eaſe to his ſpirit by it.

— *Habitum nihil ſperandi, cui adipiſcendo 15. perpetuis annis, maximo labore incubui, & obtinui* Cardan.

XII. *Think that thou art moſt angry at thy ſelf when thou doſt amend.* Many create themſelves no ſmall trouble by being troubled at the diſorder and diſquiet of their ſpirit in croſs accidents. And I give this rule to take off all that trouble which proceeds from diſpleaſure againſt our ſelves for our unquietneſs under Gods hand, or that trouble which

which we feel for the ſins we have admitted, if it hinder our duty. And this indeed is oft-times the greateſt inquietude and trouble of all other. Men roll their ſouls in very vexatious and impatient thoughts, becauſe they were vexed and impatient; and ſo they commit that again which they ſhould cure, and unleſs they will ceaſe it, the diſeaſe will grow more deſperate. For they are impatient if their trouble be not cured, and their diſeaſe inſtantly healed. But alas! This which they take for the medicine is the very diſeaſe. Trouble doth but make the ſore rancle and feſter the more, and inflame the Feavour to a greater heat: Therefore coolly and mildly ſeek to amend thy trouble by ſome of the former rules that I have propoſed. Remember the more thou vexeſt thy ſelf, the further thou art from being healed; and like a bird that is reſtleſs in a net, thou art more intangled and perplexed. Go therefore ſeriouſly alwaies, and conſiderately about the cure, when thou art troubled at any accident, and think that this is a ſignification of the greateſt diſpleaſure againſt thy ſelf when thou art amended, and thy mind

is again in peace. You may ſee how calmly *David* argues himſelf into a ſtilneſs, *Pſal.* 42. 11. *Pſal.* 43. 5. *Why art thou caſt down O my ſoul*, &c. If he had fretted at this diſquiet which was in him, and raiſed ſtorms againſt himſelf, the commotion would but have been like a new boiſterous wind upon the face of the Sea already troubled, which would but make it more rough and reſtleſs. Let the Sun ſhine rather than the wind blow: I mean, with a clear underſtanding labour placidly to compoſe and appeaſe thy heart, and not by freſh guſts of black paſſion bluſter and rage againſt thy ſelf.

CAP.

CAP. XI.

Humility and ſelf-annihilation: knowledge and judgement; ſimplicity and purity; conſtancy and fixedneſs in one thing: are four excellent means to keep us from trouble.

THere are three or four Rules that are more General and Univerſal, which perhaps may ſerve in ſtead of all the reſt for to heal all troubles from without, which becauſe they are ſo large and comprehenſive, I will ſuperadd.

1. *Have a little eſteem of thy ſelf. Superbus & avarus nunquam quieſcunt,* ſaith a devout Author; A proud man and a covetous never are at reſt. The leaves of the tall trees ſhake with every breath; and no man can open his mouth to whiſper an ill word, but a proud man is diſturbed. Whereas the obſervance of this rule, will make us ſay when we are contemned and deſpiſed, that they cannot think ſo low of us, as we of our ſelves, and then we ſhall not be moved. It will help us in poverty, ſickneſs and all miſ-fortunes whilſt *Tho. à Kemp.*

we ſay *Leſt than the leaſt of all Gods mercies.* Our conceit ſure of our ſelves is the cauſe that we quarrel at every thing that happens, as if we were ſuch conſiderable creatures, that every thing muſt be done to pleaſe us, and God muſt rule the whole world according to our humour, yea and no body elſe muſt be ſerved and gratified but our ſelves. Some things there are which fall out that are good for others when they are ill for me, and therefore it is a high piece of pride for me to be troubled, as if I were ſuch a goodly thing that God ſhould mind none but me; and all creatures in heaven and in earth ſhould wait upon me, doing every thing according to my liking.

Away with this fond love of our ſelves and ridiculous over-weening. I beſeech you let us know our ſelves, and all will be well. There is no reaſon that ſuch poor things as we are ſhould take matters ſo ill and unkindly at Gods hands as we do. We are well uſed, if we were in a worſe condition.

2. *Labour to underſtand the true nature and value of every thing:* I will inſtance in a few things. That which is future

is

is uncertain; that which is born may die; that which once was not, may again not be. What hath hapned to others, may happen to me. That which hath its value from fancy, is not much worth. That which can be bought, cannot be great. That which can do us no harm unleſs we will, need not be feared: That which a man can live without, he need not covet. Such like rules as theſe will the conſideration of the nature of things teach us; and then when we have learnt what they are, let us remember the uſual ſaying of *Epictetus*, *If thou loveſt a pot, remember it is a pot which thou loveſt*; *i. e.* a thing of a baſe nature, and alſo brittle and ſoon broken, and it is no great wonder, nor no great matter if it be. So in all other caſes, if thou loveſt a flower, or a man, remember it is but a flower, but a man. If thou hopeſt for any thing, remember thou haſt but only hopes. And thus doing thou wilt find much quiet from many occaſions of trouble.

3. *Have but one end, and bring all things to that*: Which in the great Emperours phraſe is thus expreſſed, [a] Απλωσον σεαυτον, *Reduce thy ſelf to a ſimplicity.* The true end,

[a] *M. Anton. l.* 4.

end, and that which is the greatest, is such an one that all things will promote it; and that end is the glorifying God, and saving our souls. Whatsoever falls out will advance this; and if we secure our end, what need we be troubled? *We may alwaies have what we would, if we would not have too many things, but only one.* For nothing can hinder our doing God honour, and advancing the good of our souls: yea without those things that we account sad, sometimes we should not attend that end. So *David* said it, It was good that he was afflicted, else he had gone astray. Howsoever it fares with us, there is some grace or other to be exercised, and the exercise of every one of them is in order to what we design, Gods glory and our good. Remember therefore what our Saviour saith, *Luke* 10. 41. *Thou art careful about many things, but one thing is needful.* Mind that and thou needest not be troubled, because thou maist alway mind it. The summ of this is, He that hath proposed but one great end at which he levels all his actions, the obtaining of which nothing can hinder but all things promote, and which he may

Τὶς εἶ θέλεις σαυτῷ πρῶτον εἶπε, εἶθ' οὕτω ποίει ἃ ποιεῖς. *Arrian. l. 2. c. 23* Tell thy self first what thou wilt be, and then do all things that thou maist be what thou wouldst.

may alway in every condition purſue, and need not be troubled. For eve- every thing reſts ſatisfied in its end; and this he may alwaies have, if it be that which it ſhould be.

As we ſhould have but one end, *ſo let us have but one rule or principle of our lives.* I know you will be glad to hear what that one rule ſhould be. I cannot tell how to comprehend it in ſhorter words than theſe; *Let us alway will; and not will the ſame thing.* I told you in the firſt Rule of all, that we muſt acquaint our ſelves with the Goſpel. Now let us will only thoſe things that Chriſt hath commanded, and refuſe only thoſe that Chriſt hath forbidden; and that is the principle whereby we may guide our lives, and it will never fail us. The truth is, that muſt needs be good, which a man can alwayes will; and it is impoſſible that any thing but what hath no evil in it, ſhould never ceaſe to be choſen by us. Let us reſolve therefore what things we will ever chuſe, and what we will ever refuſe; and for the reſt let them be as they will. Now Chriſt hath ſaid, Be holy, humble, meek, patient; but nowhere hath he ſaid Be rich, be honoured, 4.

ed, or the like. The former therefore, and not theſe we muſt alwaies will. He hath bid us likewiſe, that we ſhould not ſpeak evil of others, nor hate them, nor return their injuries; but no where hath he ſaid, Do not ſuffer affliction, do not put up thoſe wrongs, *&c.* the former then are the things only that we muſt will not to do. And by this courſe it is manifeſt what a great way we ſhall go to the obtaining peace. For we ſhall alwaies be certain of ſomething. When a mans eſtate is gone, and his friends deceaſed, or the like, he may ſay, but I am here ſtill, and I can do what I alwaies could: *Chuſe the good, and refuſe the evil.* I never did will not to be poor, nor to be deſtitute of relations, nor to ſuffer reproaches. They are other things that I make the matter of my choice; and I find that I am where I was, becauſe I can do thoſe things which are the only things which I chuſe to do. This will fortifie us againſt what men ſay of us. Follow Scripture and Reaſon, and let the world approve of what we do if they pleaſe, Nothing more troubles us than an ambitious deſire of every ones good word; but *Haud parum*

rum artis opus eſt, ſi quis ſtulto placere velit, ſaith the Proverb among the *Spaniards*; He ſhall have enough to do that would pleaſe a fool. But how much trouble he ſhall have that would pleaſe no body knows how many of them, is not to be imagined. He muſt not will one thing but ten thouſand; one thing this moment, and another the next, and innumerable contradictions at the ſame time to pleaſe divers men. Content thy ſelf therefore with this, God is ſooner pleaſed than men; reſolve upon his will to let that be thine; and keep to it. Chuſe that which no body can hinder, no accident can forbid; if thou cannot do Gods will, thou muſt ſuffer it; why then ſhouldſt thou be troubled, when thy own choice remains intire, and thou haſt what thou wouldeſt?

CAP.

CAP. XII.

A Caution, and the Concluſion, ſhewing that theſe things ſuppoſe the practice of ſome more general Rules; and that we muſt not have theſe truths to get, when we have need of them.

TO prevent all miſunderſtanding, I muſt deſire you to conſider, that all theſe rules are ſuch, as ſuppoſe the uſe of ſome other, that have an univerſal influence upon all Chriſtian practice, and theſe muſt be joyned with them, not ſevered from them. As firſt Prayer. Secondly, Giving thanks in every thing. Thirdly, Meditation of heaven and eternal bleſſedneſs. Fourthly, of Gods fulneſs, and the glories of his attributes. Fifthly, Of Chriſts death and Interceſſion, with ſuch like; to all which religious exerciſes, if we add thoſe rational and natural conſiderations, we may be well eaſed.

See Phil. 4. 6, 7. 2 Cor. 4. 17, 18. Pſalm 31. 19. 42. 11. Heb. 2. 17, 18. Heb. 4 15, 16.

The truth is, there are no ſuch cordials as thoſe of the Chriſtian Religion. Nothing can ſupport and comfort us ſo ſpeedily and ſubſtantially, as the belief, that *God was manifeſted in our fleſh*, and therefore

therefore hath a ſingular love to us and care of us: That the Lord Jeſus is exalted at the right hand of God; and that *we are members of his body, of his fleſh and of his bones*: That he hath a great compaſſion to us; and both power and will to relieve or ſuſtain us: That we ſuffer nothing but what he himſelf did; and are in the way to that glory where he dwells: And that he will certainly reward our patience, ſubmiſſion and reſignation to him with endleſs joyes. Theſe things we muſt alwaies have in our eye and in our heart. On theſe foundations we muſt lay the weight of our ſouls: Which will quiet our deſires and baniſh our fears, and cut off vain hopes; and reſtore our very reaſon to a greater clearneſs and ſtrength: So that we ſhall be the better able to uſe all other helps, for the curing all the diſeaſes we labour under.

What remains then but our hearty endeavour thus to ſettle and compoſe our ſelves? I told you at the entrance, That theſe Rules are not like to Phyſick, that will cure us without our thoughts and conſideration: So now I muſt further remember you, that we muſt

muſt not think to take this courſe as ſome men likewiſe do Phyſick, juſt when the diſtemper is upon us, but when we are well and in quiet. When the trouble once is begun, and the diſeaſe hath ſeiſed upon our ſpirits, it is not ſo eaſily cured, and we cannot ſo well conſider, nor apply theſe leſſons to our minds; therefore we muſt uſe them as we do *Food*, which we take every day to keep us in health, and not as Phyſick, which we take but at certain times, when we find the humor ſtirring; *i. e.* We muſt work our ſouls to ſuch kind of reaſonings and diſcourſes as theſe are, we muſt bring our minds to ſuch a way of thinking as I have deſcribed, and make theſe rules ſo familiar to our minds, that they may be a part of our underſtanding, and a piece of our reaſon, not ſome forreign things to which we run for relief upon occaſion of need. We muſt ſtrip our ſouls of their former conceits, and cloath them with theſe notions. We muſt root out theſe weeds of bitterneſs, *High eſteem of our ſelves, and of worldly things, earthly love, unreaſonable deſire, fond hopes and expectations, raſhneſs and inconſideration,* and

and plant in their ſtead ſuch good principles as now have been commended to you, and take care that they grow up there. The government of the ſoul muſt be altered from the rule of popular opinions, and the tyrannie of fancies and imaginations, to the ſole command of Chriſtian reaſon. In this great alteration let us engage all our forces. Think how ſhamefull it is to get all knowledge, and not to know our ſelves, nor how to enjoy our ſelves, and how miſerable he is that incompaſſes all the world, and ſearches into all things, only neglects his own peace, or ſeeks it among the occaſions of his trouble. Diſcharge thy ſelf therefore with all ſpeed of thy paſſions, of raſhneſs and haſty thoughts. *Learn thy duty, do it, know God, and thy ſelf, and the world; and when thou art once humble, prudent, thankful, and heavenly-minded, thou wilt not be diſpleaſed at what God or men do; nothing will trouble thee; or if any thing do, it will be this, that thou doſt theſe things no better, and art no more perfect in thy Art.* But this is the happineſs of ſuch a mans condition, that *thoſe who mourn ſhall be comforted*; and it is a pleaſure to be ſo troubled;

an eaſe to the mind, to be ſo aggrieved. No joyes here, like thoſe of an ingenuous ſorrow; no cup of bleſſing ſo ſweet, as that which is mingled with tears of true contrition for our ingratitude. With a good ſaying therefore of a wiſe Doctor among the *Jews* I will conclude, who ſeeing a man very ſad and ſorrowful, thus addreſſed his ſpeech to him; *If thy grief be for the things of this world, I pray God diminiſh it: But if it be for the things of the world to come, I pray God increaſe it.*

E. 14. 53

A Consolatory

DISCOURSE

To prevent

Immoderate GRIEF

For the Death of our

FRIENDS.

BIBL. CANT. ACAD.

LONDON,
Printed by *R.W.* for *Francis Tyton* at the three Daggers in *Fleet-street* neer the Inner Temple gate, 1671.

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1451.90

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A Consolatory Discourse, to prevent Immoderate Grief for the Death of our Friends.

SECT. I.

Wherein is shown the need of a Consolatory Discourse against the loss of our friends.

IT is left upon record by St. *Hierom* concerning *Paulina*, that though she was a Lady, whose passions were under admirable government in other things, yet when any of her children dyed, she was oppressed with so great a sorrow, that he had much ado to save her from being drowned in the floods of it. But it is not so great a wonder that a person of the tenderer sex should feel such a tempest, as that *David* a man of

The need of this discourse.

of war, who had overcome so many enemies, should himself be overcome with grief for a disobedient son. It is said that a *Lacedæmonian* woman having sent five sons to a battle, stood at the Gates of *Sparta* to expect the event: and when she met one coming from the Camp, she askt him what was done. All thy five sons (said the man) are slain. Away thou fool (answered she again) I enquired not of this, but of the issue of the fight. When he told her that her Countrymen had got the better; then farewell my sons (said she) and let us rejoyce that *Sparta* is saved.

2 Sam. 18. 24. But *David* it seems had not attained to this sæminine courage, for he sate between the gates waiting for news of the success, and when he heard of the loss but of one son, and he a Traitor to his Countrey, he could not contain himself till he came into the house, but

V. 33. went up to the *chamber over the gate* to lament his son, as though he had lost the day by losing him. Nay he could not refrain so long till he came into the chamber, but he watered the stairs with his tears, and wept as he went up, saying; *O my son* Absalom, *my son, my son* Absalom, *Would God I had*

dyed

dyed for thee, O Abſalom *my ſon, my ſon.*

This lamentation of his cannot but call to mind the tears which *Achilles*, another great warriour, ſhed over the grave of his friend *Patroclus*, where σμερδαλέον δ' ὄιμωξεν, (as *Homer* ſpeaks) he wept moſt horribly as if he would have killed himſelf.

This love is ſuch a powerful thing, that it it hath placed any object in our heart, we can ſcarce ſuffer it to be taken from us, without rending and tearing our hearts in pieces. Such a ſtrange union doth it make between two perſons, that we can ſcarce give that man any welcome that brings us the news of a ſeparation. And therefore ſome of the ancient *Carthaginians* (as I remember) knowing how hard it is to love thoſe who bring us the tydings of the death of them that we love, would never ſend ſuch a meſſage but by the hand of ſome condemned man, whom they were never like to ſee again. I am ready here to interrupt my diſcourſe, and in the very beginning to fall into a paſſion with my ſelf, when I think how patiently we can ſuffer our ſouls to be divided from God whom we pretend

to love. O Love! how great things should we do if we did but Love! how angry should we be at the temptation which would draw him from us whom our souls Love!

Epist. ad famil pars 2a.

Antonius Guevara had a Neece who was so passionately in love with a little Bitch, that at the death of it she fell into a Feaver, and was fain to keep her bed. The good man did well rather to chide, than to comfort her, and to write a Satyr, rather than a consolatory letter to her: but yet in that strange passion of hers, we may clearly see how incident it is unto us to take heavily the loss of what we love.

Now there is no greater love than that which is between near kindred and friends, and no man that knows the pleasure of it, would disswade any from such love, and yet it is necessary that we should not mourn for them as if we loved nothing else; which will render it perhaps an acceptable piece of service unto some, if I endeavour to ease them of this kind of sorrow; and though I have touched but lightly upon other maladies (in the foregoing Treatise) yet I apply some particular plaisters to this great and general sore.

SECT.

SECT. 2.

Wherein is ſhown that we may grant nature leave to eaſe it ſelf by moderate tears; and two Advices are given to keep us from making an ill uſe of this Grant.

YOu muſt not think that it is in my design to take away your trouble, by taking you off from all love and friendſhip; for that would be as ridiculous as the device to cure drunkenneſs by cutting up all the Vines. I would not have a man to love none but himſelf, out of a fear that he ſhould be troubled at the loſs of them, as much as at the loſs of himſelf. This would be to cure one evil by a greater, and to eaſe men of a ſhort trouble, by letting them want the conſtant eaſement and ſweeteſt comfort of our lives, which is our friends. Neither do I intend to write like a Stoick, and ſtupifie all your paſſions, ſo that you ſhould not mourn at all, for that is an impoſſible thing, if we have any love. Grace doth not root out nature, nor quite dry up all our tears; but it rather makes our hearts more moiſt

We may mourn moderately.

moiſt and tender, and cauſes it to expreſs it ſelf in a becoming affection unto others; as *David* and that Lady may teach us. They are ſturdy, not generous, that are void of all grief: they are rather hard than conſtant, rather unexperienced than reaſonable, that forbid all ſadneſs. But it is my deſign to bring you to a moderation both in love and in ſorrow, that you may do as much as becomes good friends, but no more than becomes good men. Not to be ſenſible of evils, is not to be men; not to bear them patiently, is not to be Chriſtians. It is neither to be hoped nor to be deſired that we ſhould ſhed no tears at all; but it is both neceſſary and attainable, that we ſhould let them flow in meaſure. *Lacrymandum eſt, ſed non plorandum. We may weep, but we muſt not wail and lament.* We muſt be natural, but we muſt be alſo reaſonable: We muſt approve our ſelves both to men and unto God; that they may ſee we are loving friends, and that he may ſee, we are his dutiful children. *Eſt enim quædam & dolendi modeſtia.* For there is a certain modeſty even in mourning, and it is as unſeemly to weep immoderately, as it is not to weep at all.

Seneca Epiſt. 63

And

And let none think that by this conceſſion unto nature and decency, the wound will be made incurable; and that it is eaſier not to mourn at all, than to mourn moderately. Theſe are but the dreams of heavy ſouls; that think that none can ſtand ſtill, but they that are reſolved never to ſtir. It is ſaid indeed, that we may more eaſily abſtain from a thing of which we never taſted, than refrain from it after a little acquaintance. But this muſt be underſtood of pleaſure, and not of grief; When we have mourned a little, we ſhall ſoon ſee that there is neither pleaſure nor profit in our mourning. Or if any one ſhall think it to be ſome pleaſure, yet it will notwithſtanding be eaſily moderated; becauſe it is only the pleaſure of being eaſed of our loads that oppreſſed us, not of being ſatisfied with the preſſure of any delightful object. It is but the letting out of ſadneſs, not the bringing in of any pleaſure; and therefore when the heart is once eaſed of its burden, it will ſoon be perſwaded to mourn no more; for that will be the bringing upon us a new burden.

But then on the other ſide, as we may grant ſomething unto nature, ſo we muſt

muſt be ſure not to let it work alone. That we may weep moderately, it will be neceſſary to make reſiſtance to our ſorrows, and muſter up all the conſolatory arguments that are repoſited in our minds. Nature will do its part without our help. We need not ſtudy how to weep enough, nor uſe any arguments to perſwade our ſelves into tears. It is a ſuperfluous imployment to ſtrive to magnifie our loſs; for Fancy is apt to make it bigger than it is. It is a fooliſh trouble to be careful how to mourn, for tears will flow from us without any bidding. All our work muſt be to ſtop their paſſage as faſt as we can, and to make them flow leiſurely, not guſh forth with too great a violence. Our Reaſon and Religion muſt be called up in all haſte, to make as ſtrong a dam as we are able to our ſorrow, or elſe if it have its courſe, it may overflow us.

He is a baſe Pilot that leaves his tackling in a ſtorm, and ſuffers his ſhip to run along with the tempeſt; and no leſs ignoble and abject is his ſpirit, that permits himſelf to the guſts and Hæricans of his own paſſions, and lets them drive him whither they, and not whither he himſelf pleaſes. But it is a degree

gree of madneſs to uſe reaſon it ſelf to make the blaſts more terrible, and when the ſtorm is too furious, by art and skill to conjure up more boiſterous paſſions. Who would pitty him that ſets his reaſon againſt himſelf, and ſtudies how to be as miſerable as his mind can make him? We need not be ſo in love with grief, as to create it to our ſelves. Nature as I ſaid, knows how to mourn without our teaching. We had need think rather how to bear our natural troubles, than how to lay more upon our ſhoulders.

But if we will make any oppoſition, we muſt begin before our paſſions are too ſtrong. They are too powerful of themſelves, and we muſt not let them gather more ſtrength by our negligence. If we do not at the very firſt ſet our ſelves in a poſture of defence againſt them, they will ſeize upon our whole ſoul, and get every thing into their poſſeſſion. As ſoon therefore as our grief ſtirs, we muſt ſtrive to comfort our ſelves, and not either help forward or ſuffer our grief. If we go and bewail our friends as much as we can, and think to chear our ſouls afterward; we ſhall ſoon find that our ſouls are drowned with a flood,

and

and that it will be a long time before it be soaked up. When we give the least leave to these passions, they will ask no leave of us afterward; but the soul will mourn like *Rachel*, and refuse to be comforted. As soon therefore as thou heareſt of the death of thy friends, do not spend the time in bemoaning thy self, saying, Alas! what a friend have I lost! did ever any man part with such a person? where shall I find one comparable to him in wisdom, in love, in faithfulness, in all manner of sufficiencies to make a friend? Do not, I say, after this sort stand to aggravate thy grief; but instantly say, Why should a living man complain, a man for the punishment of his sins? why should I trouble and torment my self with my own thoughts; why should wind and tyde run together? how many reasons have I to be contented? and spread them all before thine eyes, that they may dry up thy tears and cease thy sorrow. Labour, at least, that these thoughts may tread upon the heels of the other; and, as soon as may be, overake them, and get the mastery of them. And so doing, thou wilt weep as much as is fit, but no more than thou oughteſt.

Nature

Nature will be ſatisfied, and thou thy ſelf not aſhamed. None will think that thou art not grieved, and thou wilt feel that thy heart is comforted.

SECT. III.

Which ſhews rather what might be ſaid, than what is ſaid in this preſent Treatiſe for moderating our ſorrow. But yet thoſe examples which we have from others may move us to follow their rules, and ſo a brief touch is made upon them.

But what comforts are theſe (may ſome ſay) which you bring us? with what reaſons will you aſſiſt us?

The beſt and wiſeſt perſons have not mourned much.

I ſuppoſe it will be of no great effect to anſwer, that the wiſeſt perſons have made their mourning ſhort, and moderate; becauſe I have already named two both good and wiſe that were exceſſive. And therefore I muſt endeavour to make men throughly wiſe, and furniſh them with ſuch reaſons as will not ſuffer them to be oppreſſed with their ſorrows. Yet me thinks it is obſervable, that the *Ægyptians* mourned ten times as

as long as the children of *Israel*. Seven daies ordinarily contented the people of God for their grief, (as you may see, *Eccles.* 22. 12. *Job* 2. 13.) whereas they that were strangers to the God of *Israel*, extended their mourning seventy daies, as you may read, *Gen.* 50. 3. yea the greatest mourning that the *Israelites* used for their two famous leaders, *Moses* and *Aaron*, was prolonged but to thirty daies, which is not half the time that those Heathens allowed. I think not fit neither to pass by the shortness of *Abrahams* grief for his dearest wife *Sarah*, who dyed as some of the *Jews* conjecture, for very grief when he was at Mount *Moriah*, thinking that her son was offered. This they gather from that expression, *Gen.* 23. 2. *Abraham came* to mourn for *Sarah*, and to weep for her. From whence it was that he *came* I have nothing to affirm, yet this note of theirs is considerable, that in the word לִבְכֹּתָהּ [to weep for her] there is a *small Caph* in the middle of great letters, which may very well shew they think, that his weeping was little and moderate, and not of the greatest size. That expression is likewise taken notice of by some, which

Numb. 20 29.
Deut. 34. 8.
כ זעיר

follows

follows in the next verse; *He stood up from before his dead*, as if it signified, that he turned his eyes from her, that so he might not be overcome with grief. We must not love to look on our losses; nor think that it becomes us to weep as long as we can. But we should learn by the manners of Gods people, to do all we can to make our mourning short. Yea I might teach you from Heathens themselves, if examples would do us any good. *Lycurgus* ordained that none should weep above eleven daies, and that they should make no Funeral solemnities. *Solon* likewise took them away; that so he might ease men of those howlings and lamentations, which they use to make at their friends Interment. *Augustus* as *Seneca* observes, though he lost all his children and Nephews, and was fain to adopt an heir, yet he was so little moved at their death, that he constantly went to the Senate, and neglected no Publick affairs. *Pericles* likewise having lost two sons of great hope, within the compass of eight daies, put on notwithstanding a white garment; and with a great constancy of mind went to deliberate about

Plutar. lib. in Lycurg.

Ἀναιρεῖ καὶ τὰς γυναικώδεις πάθας. *Plut. in Solone.*

the necessities of the Common-wealth. All stories are full of such great souls, that after they had conquered others, at last conquered themselves also. I know it will cure no man to tell him that his neighbour was cured; yet these examples do commend to us the remedies which they used, and give us hopes that our griefs are not incurable.

SECT. IV.

Which teaches us to consider what death is: First, Common; Secondly, Necessary; Thirdly, Good. And if we thought more of it, we should not be unwilling to part, neither doth the manner of parting make any considerable difference.

What it is that must ease us.

THE cure of this distemper doth lye chiefly in a fulness of considerations, wherewithall our minds must be stored. Nothing can resist grief but a great mind; no mind can be great that is not big with truth; nothing can impregnate us with truth but serious advice and consideration in our selves;

and therefore we must provide our selves with sufficient Antidotes that may be ready at hand when we have need of them. Our souls must be as an Apothecary, and our hearts must be the Ἀποθήκη, or shop where all medicines are in a readiness against any grief or malady that shall invade us. If we have our remedies to gather, and to compound when our sickness comes, the mind will be so weak that it will not be able to make them. We have least power to consider when we are full of sorrow; our affections are ready to overlay our reasons, and therefore we must have our medicines made before, that then we may have nothing else to do, but only to take them. And we shall find that to have so much labour in it (our stomacks being squeamish and nauseating) that we shall clearly see we need have nothing else to do.

I. The first means is to consider what it is that we lament.

First then, *Let us seriously consider, What is it that we grieve for?* It is soon answered, that we mourn for the *Death* of those that we love. For their *Death?* What is that I beseech you? Is death such a strange and unusuall thing that we should take it heavily? Are *your* friends the first that ever dyed?

Death is an uſuall thing.

Are *you* the only perſons that God hath ſingled out to be left alone? Do you not ſee that every thing in the world can cauſe death? The wind, the lightning, the fire, the ſmoak, the duſt of the earth, the water, our meat and drink, our own paſſions, our joy, our ſorrow, and a thouſand other things can bring us to our graves. Why then ſhould it be lamented, as if it were ſome wonder at which all the world ſhould be aſtoniſhed? Men fill the air with ſighs, they beat the Heavens with their groans, they cloath themſelves with darkneſs, and they pour out floods as in a tempeſt. Why what is the matter? Is the Sun faln from its Orb? are all the lights of Heaven extinguiſhed? are they carrying out the worlds funeral? What is it then that cauſes this moan? A friend is dead. There is one man leſs in the world than there was. O wonderfull! what a prodigy is this! One that was born to die, is dead! It had been a wonder indeed, if he had not dyed. Then we might have filled the earth with noiſes. Then there had been ſome cauſe for a tumult. But now it is rather a wonder that men ſhould make ſuch a ſtir at an ordinary and com-

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mon thing, than that a thing ſo common ſhould happen unto them. One would rather look to ſee no tears, than no death; and we might more eaſily excuſe their not weeping at all, than we can theſe doleſull lamentations.

Is it not neceſſary that our friends ſhould dye? yea, it is ſo neceſſary, that it is a thing paſt, and cannot be recalled, when men weep moſt for it. If you can bring them back again with your tears, if there be any hopes that with the noiſe you make they ſhould revive to comfort you; then you have leave to weep as much as you pleaſe. Is there any *Elijah* or *Eliſha* that can ſtretch forth themſelves upon them, and recover them to their warmth? Is there any *Paul* or *Peter*, or ſuch great men that can raiſe them from the dead? Go then, and intreat them for to pitty you. Beat your breaſts, tear your hair, break your ſleep with ſorrow, macerate your ſelves with faſting, that they may take ſome compaſſion upon you. But if all this pains be loſt, never put your ſelves into it; but ſay, Why ſhould I have my labour for my pains? And did not all thoſe men die again that they raiſed? Were they made immortall here

Death is neceſſary.

upon the earth? what good would it do you to have them called to life again, if they must again die? How would you be able to part with them then if not now? What an uncomfortable life would you lead out of fear every day to fall into the same sadness? How desolate would you be even in their company, unless you learnt not to be troubled nor distracted? And if that must be learnt, then let us learn it now when it is as necessary as it would be then. Do you take it ill that the Apple rots, and your trees decay, and your cloaths grow bear, and that any thing in this world is according to its nature? Why then do you bewail it with such passion that men die, which is as natural to them as it is to be born? Would you have God make the world anew for your sakes? will you not be contented unless he make a mortall thing immortall? Is it not sufficient that you know it must die, and that he gave it to you that it may be returned to him again? Did he ever promise you how long you should have it? may he not call for his own when he thinks good? do not other men pay this debt to nature as well as you?

Seeing

Seeing then it is both a common and a neceſſary debt, do not repine as if you did only pay it. He is an unworthy debtor, that returns what is lent with a reproach to his creditor. And therefore give it up chearfully, perhaps he may intruſt you with ſomething better. While *David* ſaw that his child was alive, he earneſtly beſought of God that it might not die; but when once it had given up the ghoſt, he anoints his head, and puts on other garments, becauſe he knew God was not bound to work a *miracle*, though he might be inclined to ſhew *mercy*. While there was life, there was ſome hope of mercy: but when it was dead, there was no hope of a miracle. 2 Sam. 12.

And yet there is one thing that may be pertinently obſerved in that ſtory of *David*, which exceedingly argues our folly. Though God had ſaid by a Prophet, that his child ſhould die, yet he earneſtly beg'd that it might live. Men are not ſo earneſt for that which they may be aſſured God will do if it concern their ſouls, as they are for that which they have all reaſon to fear he will not do if it concern their bodies. Men would have him recall his word,

and alter his decrees in temporall matters; but they little mind the obtaining of his promiſes, and the fulfilling of his Word in ſpiritual concernments. They would have life as long as they pleaſe, which they know he will not beſtow; but they ſeek not for contentment which they may be aſſured he hath a mind to give. They would have him willing to let them enjoy their friends alwaies, which cannot be; but they ſeek not to him, that they may be willing to part with them, though they muſt part with them, and he would make them willing.

Death is not only neceſſary but good.

For ſhame let us not continue in this kind of folly, to be angry at things neceſſary which we cannot avoid, and to neglect thoſe neceſſaries which we cannnot want.

And ſince death is ſuch a common thing, and ſo eaſie to be met with, that every thing in the world may bring it to us; let us further conſider, that it cannot be very hurtfull in it ſelf; for all ſuch things are more unuſuall and rare. God is not ſo unkind unto the world as to let the moſt noxious and poyſonous things grow every where in the greateſt plenty. Things of that nature

are

are but thinly ſcattered through the world; they lye hid, and dare not commonly appear. Since death therefore is in every thing, ſince it lurks not for us like a Serpent in the graſs, but the ſmalleſt thing in this world may ſtrike us with it; let us verily perſwade our ſelves, that there is no ſuch great harm in it as we imagine; eſpecially conſidering that there is another life.

I am ſure that ſome as wiſe as we that mourn ſo much, have thought that death was the beſt thing that befalls the ſons of men: And if we do not think ſo, it is becauſe we think not of death it ſelf. It is a common ſtory which *Pindar* was firſt Author of, how that *Agamedes* and *Trophonius*, having built the Temple of *Apollo*, asked a reward of that God for their ſervice. He promiſed that after ſeven daies he would pay them well for their pains; at the end of which they both died in the midſt of a ſleep. This the world believed was a leſſon to them, that God could do men no greater favour than to take them out of the miſeries of life. Not long after this *Pindar* himſelf exemplified the ſame truth that he had taught; *Plutarch. ad Apollon.*

taught. For when by the Embaſſadours of *Bœotia*, he askt the Oracle, What was the very beſt thing that could befall men? The anſwer was, that *Pindar* knew well enough, if he did not lie when he wrote the ſtory of *Agamedes*: but if he doubted, he ſhould ſhortly know what it was. This he intrepreted to ſignifie his death, which within a few daies after hapned.

V. etiam Suidam in voc. Πινδαρ.

But perhaps we are not of this mind, and I need not go to an Oracle to know the reaſon, which is plainly this; We are acquainted with no other life but this. If the world had not ſo much of our hearts, we ſhould not find any fault with the neceſſity of death, becauſe it would become deſirable. We ſhould not then be ſo ſorry for our friends departure, as for our own ſtay. We ſhould be glad that neither they nor we were neceſſitated to dwell there alwaies, where there are ſo many troubles, that he is happieſt who is ſooneſt freed from them.

But there were many that thought not much of the goodneſs of death, who yet were comforted with the bare thoughts of neceſſity. How many Heathens might I tell you of who fled to this

this one truth for refuge, and found protection under it against the assaults of sorrow? Nothing is hapned to me, but what hapneth to all. The first minute that we began to live, we began to die. This is not the first, but the last moment of death. It is now finished, but it was born when we were born.

When one came and told *Anaxagoras* in the midst of a lecture that his child was dead, Hold thy peace, said he, *I knew that I begat a son that was mortall*, and so proceeded in his Discourse without any accents of grief, or a mournful tone. And so another said to his friend when he saw him weeping for his wife; I thought you had known that you married *a woman* and not *a goddess*. Do but remember then what the thing is that thou lovest, and thou must be willing either to leave, or not to love it. As they used to stand behind them that triumphed, and to admonish them, You are but *mortall* men; so let us say to our selves when Love is in its greatest flames, Θνητὸν φιλῶ, I love a dying person. What hurt is there while we embrace and kiss a child, to say Ἄυριον ἀποθανῇ, to morrow it may

Arrian. l. 3. cap. 24.

may dye? and so to discourse with our friends: To morrow either you or I may go away, and never thus embrace any more. Doth it make our love the less? doth it make us avoid their presence? No, therefore we are so greedy of our friends society, because we know not how long we may enjoy them. It makes love more fervently desirous to have all of them now, because it knows that it may have none of them ere it be long. It teaches us to use their friendship to the best advantages we can, because we are not like to have the use of it as long as we please. The knowledge of our departure, doth not part friends now, but makes them cleave the closer untill they depart. Let us be willing they should die, and that will not abate of our love; for we cannot be willing untill we have loved them as much as we can. We shall be loth they should go without the best testimonies of our love, and that will make us only improve our time to have the benefit of them, and they of us.

To think of their death, doth not make our lives uncomfortable.

Epist. 63. *Seneca* tells in one of his Letters, that he who gave a great deal of good counsell to others not to grieve, was himself almost made an example of one overcome

overcome with grief. But the truth of it is (ſaith he) there was no other cauſe of that mourning which I muſt now condemn, but only this, *I did not uſe to think that my friend might die before me.* I only had in my mind that he was younger, much younger than my ſelf; whereas I ought to have added, What is this to the purpoſe? *Though he ought* (I imagine) *to die after me, yet he may die before me.* Becauſe I did not thus meditate, I received a ſtroak when I was unarmed, which went to my heart. But now I think both that all things are mortall, and that there is no certain order of mortality. *That which may be at all, may be to day.* And if you think that your friend may die to day, then why do you not begin to mourn, ſince his death is at hand, unleſs you mean to take it patiently when it comes? If you will lament the death of your friends ſo ſadly, why do you not prepare your lamentations, ſeeing death may be ſo near? If you think it is not ſo near, then it is likely your ſorrow will be violent when it comes, becauſe ſudden: If you think it is, and yet do not mourn, then why ſhould you lament that ſo

ſadly

ſadly at night, which you did not weep for at all, at noon? There were ſome creatures they ſay in *Pontus*, whoſe life laſted but one day; They were born in the morning, and came to their full growth at noon, and grew old in the evening, and at night dyed. If theſe animals had been maſters of the reaſon that we have, would they have lamented after our faſhion? would they have mourned for one that chanced to dye at noon, when as it could not live longer than night? No, that which is neceſſary, it is no great matter when it comes. And becauſe we are of a longer life, our trouble at death is not to be the greater, but the leſs; For it is a greater wonder that we did not *die* many *daies agone*, than that we *die* to *day*.

Plutarch.

The kind of death is not ſo conſiderable as death it ſelf.

But ſome will ſay, that it is not death it ſelf, but the kind of death that ſo troubles them. They could have been contented, if he had gone out of the world another way. But I beſeech you, do you know what will pleaſe your ſelves? Can you tell what ſort of death it is that would content you? are there any that do not blame their hard fortune, and wail and mourn as if none were

were ſo miſerable? are not men equally troubled if one die of a Feavour, and another of a Conſumption, if their love be equal? It is very plain, that he that perſwades himſelf to part with his friends, will not grieve for the manner of the parting. He that can overcome himſelf in the greater cauſe of grief, will not ſuffer the leſs ſo eaſily to overcome him. And therefore you ſee that men have alwaies ſomething to find fault withall. If a friend die in a far Countrey, then they ſay, Alas! that we ſhould not ſee him before he dyed! how ſad is it that we ſhould not take our leave? If he die at home; then they ſay, who could endure to hear his groans? how ſad was it to ſee him in the agonies of death? If he die and ſpeak nothing, then they ſay, O if he might but have told us his mind, if he had left us any remembrances, it would have been ſome comfort. If he did ſpeak, then they tell his ſpeeches to every one, and ſay, O my ſweet child, or friend, I ſhall never forget thy words. Would you have me put out of my mind his dying ſpeeches? and ſo thoſe ſayings are a perpetuall nouriſhment and food to their grief.

If

If he die on a ſudden, then they lament, becauſe he was ſnatched, rather than went away. If he die of a lingring ſickneſs, then they ſay he was nothing but skin and bone, a meer Anatomy; never any creature endured ſo much as he did. And ſo they complain they know not for what, for they would not have had him gone away ſo ſoon, but ſpun out his life, till he lookt more ruefully. And indeed men never want ſome pretences for theſe complaints; but the true reaſon is, that they would not have had their Friends to die at all. In what glaſs ſoever this potion had been preſented, they would have ſwallowed it with the ſame diſguſt. And I muſt confeſs it is very bitter, yet we ſhould not ſtudy to make it worſe than it is: but by digeſting ſuch conſiderations as theſe, receive it with a better countenance and take it down more eaſily. For which end let us proceed further and weigh what follows.

SECT.

SECT. V.

Which contains comforts against the loss of Children, Parents, Consorts, Friends, upon a due consideration what every one of them is.

LEt us consider well who it is for whom we make our lamentations. Who is it I say, that death hath taken away from us? Perhaps it is an Infant, a poor little weakling newly crept into the light. And this hath the least of wonder in it of all other things, that such a little spark of life should be blown out. A greater wonder it is that it was not strangled in the gate of the womb. A little while ago it had no life, and it is now but as it then was. We were once content without it; why cannot we be content without it now; It never loved us, nor was capable to shew any affection to us, and therefore we may the better part with it. It was scarce tyed to our heart, and therefore it need not make the strings crack. It was not unwilling to go out of the world, and if it had lived longer, death would have been more

We must consider who the persons are that die.

Comforts against the loss of children.

againſt its will. It hath loſt no great matter, for it knew not the benefits of life. It hath coſt us nothing, or we have been but at a ſmall charge about it, and therefore our loſs is not ſo great neither, as we make it. If it could have known the miſeries of living, and it had been put to its choiſe, very likely it would not have choſen to live, but to be what now it is. It hath not blotted its ſoul by any ſin, nor deflowred the Virgin purity wherein it was born. If it have any thing to complain of, it is only this, that it was born. And therefore let us be content; for it is better perhaps for it, and not much the worſe for us. If we weep ſo much for an Infant, what ſhall we do for a man? Either let us now let down the ſluce, or elſe expect that we ſhall then be drowned. If he had lived to be a man, it might have done as we do, miſerably bewail the death of its children. And therefore either let us not thus bewail it; or elſe think it happy, that it lived not to be ſo miſerable as we think our ſelves: and both waies our grief will be cured.

Unreaſonable to mourn for one when we have more.

But ſuppoſe it be a child of a larger growth, whoſe death extorts theſe tears from

from us. Yet it is but *one*, and we may have many more remaining. Shall we loſe all the content of a great many, becauſe we ſuffer the want of one? If the life of this one would have pleaſed us ſo much, then how joyfull ſhould we be in the life of four or five? If it be ſuch a grief to loſe a child, then let us be thankfull that we lie not under the miſerable grief of loſing them all. But if we cannot take this patiently, then I doubt we ſhall run mad with impatience, if God ſhould take them all away. We muſt learn to part with more, by parting willingly with this one; for all muſt die too. Can he bear a ſtone weight, who cannot endure the load of one pound? and yet how juſtly may we fear that all the reſt ſhould ſhortly follow, ſeeing we fret ſo much at Gods hand in this? Suppoſe that this was the moſt goodly child, yet not fairer ſure than all the reſt put together. Or if he was moſt beautifull, yet ſome of the others may be more wiſe. If this had all our love, then we may learn now how to divide our love equally, and take pleaſure in loving more. If he loved us moſt, then he would have wiſht us (if he had thought of it)

Dion Chryst. Orat. 30.

not to make our selves miserable by mourning for him. So *Charidemus* said to his friends when he was a dying; It is Gods will that I should die; and there can nothing that is hurtfull come from him, I am very willing to die, and I beseech you believe me in what I say, for I have a greater care to speak truth now, than any of you can have. Grieve not for me, for I grieve not; do not make your selves miserable, for I think not my self to be so. Καὶ καθόσον οἷοί τε ἐστε μὴ συγχωρεῖτε τῇ ἀλγηδόνι, As much as ever you are able refrain from all sadness, for no sad thing hath befaln me. Thus we should say to our friends, if we love them; and therefore their love to us should not make us sad, because they would have all they love to be chearfull. If they could tell us their mind, they would certainly bid us cease our mourning; and therefore let us end it of our own accord. Let there be such an harmony still between us in our wills and desires, that we may not be wailing and lamenting, when they are wishing we may be comforted.

Or when we may have more.

But let it be supposed that it is an *only child*; yet are there not many hopes that

that you may have more? who gave you this? cannot he give you another? hath not he that hath the keyes of the grave, the keyes of the womb alſo? If one die, then as long as the world laſts, another ſhall be born. And if we deſire children for the good of the world, then ſo they be born, it is no matter by whom. But if for our ſake, then we may have them as well as others; though perpetuall grief and ſadneſs, you may be ſure is not the way to procure them. Or if God will give us none, then we may adopt one. Any child will love us, as if it was our own, if it know not that it is any bodies elſe. Nay, any one will love and ſerve us for what we have, and inſtead of one, we ſhall have many that will thank us (more than he perhaps) to be our heirs: but if we have nothing, then why ſhould we deſire children for to leave them miſerable? but as I ſaid, why ſhould we not hope for more, and thoſe better than him we loſt? with this hope *David* comforted *Bathſheba* his wife (2. *Sam.* 12. 24) who bare a *Jedidiah*, a man beloved of the Lord. If we count it ſuch a ſtrange thing to die, then it ſhould ſeem it is an ordi-

nary thing to live, and ſo why ſhould we not expect the new life of another? But if it be no ſtrange thing to die, then (as I have ſaid already) we may well be comforted. Or if we ſhould have no more, yet this may be ſome comfort, that then we ſhall have no more to mourn thus ſadly for. Yea, ſuppoſe thou art the laſt of thy family and name, (as was the great *Scaliger*, and *Lipſius* alſo another excellent Scholar) it is no great matter, ſeeing the world is not to laſt long. If thy name muſt have an end, what needeſt thou to trouble thy ſelf when it ends? And if men can think it no harm to ſuffer their name to die of it ſelf (as *Scaliger* did who would not marry) why ſhouldſt thou be troubled if thine periſh, after due care to preſerve and uphold it?

Or when it is uncertain whether they, or none at all be better.

But then if thou hadſt never ſo many children, yet who knows how they may prove? If they ſhould be bad, then thou thy ſelf wilt ſay, that it had been better they had never been. They that thou mourneſt for, becauſe they are dead, might have given thee greater cauſe of mourning if they had lived. If the death of a child be ſad, his wickedneſs would have been far ſadder; for that

that is a worſer death. He that dies doth trouble his Parents but once; but he that is bad, is a perpetuall torment to them. He that is dead, cannot indeed help his Parents, but then he doth not hurt them, as many a bad one doth. For thoſe that are dead we only grieve, we do not fear; but for thoſe that are bad we fear perpetually, and we grieve alſo: yea all the ſorrow we now conceive at their death, will not equall perhaps the meer fear which we ſhould have had from their infancy, leſt their life ſhould prove bad.

It is ſaid in the life of *John* the Patriarch of *Alexandria*, that a Merchant came to him to pray for a ſon of his that was at Sea, that he might be ſafe. Within a moneth the child dyed, and his ſhip likewiſe was caſt away. And when he was much troubled at this double loſs, he thought one night that he ſaw the Patriarch ſtanding by his bed, and ſaying to him, *Thou deſiredſt me to pray that thy ſon might be ſafe, and behold now he is ſafe, for he is dead. If he had lived wickedly in his future courſe, then he could not have been ſafe.* And beſides their badneſs, ſuppoſe our children ſhould have died of ſome in-

famous and base death, this would have troubled us more than death it self. Yea, some there have been that have sought their Parents death, and what a trouble would this have been? Some have slain their fathers, and others their mothers, and who was there left to mourn then? If you be affrighted at these strange suppoſals (which sometimes have had a reall truth) yet consider once more, that if they had not been bad, notwithstanding who knows what miseries they might have endured, worse than death? Can you tell what misfortunes might have befain them, which might have made them wish they had died sooner? They are now dead, perhaps they have that which afterward they might have desired, and not so easily obtained. For how many and frequent occasions are there of sorrow here? To find a life without Crosses, we must seek among them, that last but from morn to night. And so great are the troubles and anguish which some endure, that their life is nothing else but a long continued death. Which made one of the Gymnosophists answer *Alexander* when he askt whether death or life was stronger? *Life sure, for*

that bears the most evils. And suppose he that is dead should not have been miserable; yet now he is gone, if he might rise again, it is likely he would not, lest he should know again the fear and the pains of dying.

He is freed from the vanity and vexation of life, and from the terrours and agonies of death. He hath left the evils of this world, as well as the goods, and is out of a capacity of suffering, as well as of enjoying any thing here. This is one of the comforts I remember which that great Divine *Greg. Nazianz.* gives his Parents against the loss of his dear Brother *Cæsarius* *. *We are sad to think*, saith he, *that* Cæsarius *shall rule and govern no more: but let us consider withall that none shall hereafter domineer or tyrannize over him. None shall fear or stand in awe of him more: but he shall not fear neither the insolencies of a grievous Master, who is not worthy, perhaps, to be a servant. He shall heap up no more riches: No, nor shall he be envyed by others, or tormented by his own desires of increasing wealth.* Hippocrates, Galen *and all the rest he shall expound no more: but he shall not labour under diseases neither;*

* *Orat.* 10. P. 172. *edit. Paris.*

no, nor hear the burden of other mens miſeries. He ſhall demonſtrate Euclid, Ptolomy, *and* Hero *no more: but he ſhall not be vexed neither with the proud Ignorance of empty people.* Plato *and* Ariſtotle *and* Pyrrho *and all their fellows can do him no more credit: nor ſhall be caſt in his mind how to diſſolve their little ſubtilties. What ſhall I remember more? Thoſe high priz'd things, which are ſo greedily ſought by all, wife and children, he ſhall have none: nor ſhall he mourn for them, or be lamented by them; either by leaving them to others, or being left himſelf a monument of calamity.*

All this is true, may ſome ſay; my child is free from all the dangers and miſeries of this life, but if you knew what a rare Creature it was that I have loſt, you would allow my continued complaints. *The Heir of an illuſtrious Houſe; the prop of his Family, the Hope of his Country; the child of a thouſand Prayers, and that in the Spring and flowr of his Age.* What heart of Adamant would not ſympathize with one in this condition? I'le anſwer you in the words of a great Friend of the Father now mention'd; who is ready

Some letters of the Antients on this ſubject.

to

to comply with your ſorrows, if you will be but as forward to receive his conſolations? *I confeſs* ſaith *St.* Baſil (in a letter of his to *Nectarius* * on this ſubject) *that it is impoſſible to be inſenſible of your loſs. There was no body but wiſht, when he was alive, that they had ſuch a Son: and when he was dead, they wept for him as if he had been their own. Nay, if we would complain and abandon our ſelves to weeping for this accident, the whole time of our life is not long enough for it. If all mankind would groan with us, they could not make a lamentation equall to this loſs: no, though they ſhould make a River with their tears. The Sun himſelf, if he were ſenſible, would ſhrink at ſuch a ſpectacle. But if we will let the gift of God, which he hath put into our hearts, interpoſe; that ſober reaſon which ſets a meaſure to our Souls in proſperity; it will ſuggeſt many things which we have ſeen and heard to moderate us in theſe ſad circumſtances. It will tell us that this life is full of affliction; and that all places abound with examples of humane calamities. But above all, that it is the command of God not to lament the dead*

* *Epiſt.* 188.

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in the Faith of Christ, because of the hope of the Resurrection: and that there are great crowns laid up for great patience. If we suffer Reason to sing these things in our eares, we may find some moderate end of this evil. And therefore I exhort thee as a generous Combatant to fortifie thy self against the heavineſs of this stroke, and not lie down under the weight of sorrow. Being perswaded, that though the reasons of Gods dispensations are out of our reach, yet we ought intirely to accept that which is ordered by one so wise and loving: although it be heavy and grievous to be born. For he knows how to appoint to every one what is profitable, and why he hath set unequall terms to our life. The cause is incomprehensible by us, why some are carried away sooner, and others tarry longer in this toilsome and miserable life: so that we ought in all things to adore his loving kindneſs, and not to take any thing ill at his hands. Remembring the great and famous voice of Job, who when he heard that his ten children were all struck dead in one moment, said; The Lord gave, the Lord hath taken away; as it pleased the Lord, so it is come to pass.

pass. *Let us make this admirable language our own. They are rewarded with an equall recompence by the just judge, who perform the same worthy actions. We are not robbed of a child, but only have restored him to the lender; nor is his life extinct, but only translated to a better. The earth doth not cover our beloved, but Heaven hath received him: let us tarry a while and we shall be in his company. The distance of time is but short between the arrivall of several travellers to their Inne: into which some are already turned, others are entring, and the rest are making great hast toward it: but they shall all come to one end. For though some perform the journey sooner, yet all are in the same rode, and the same lodging expects them all.*

Thus that Holy man comforted *Nectarius*; and when he had done, he wrote the like consolatory letter to his wife*: which is so full of good counsells, that I shall transcribe some of it. *Those things*, saith he, *which befell us are not without Providence, as the Gospel teaches us. For there is not a Sparrow that falls to the ground without the will of our Father. Why should*

* *Epist.* 189.

should we go about to resist his will; seeing by all our strife we cannot repair what is already done, but we may lose and ruin our selves. Let us not condemn the just sentence of God. We are not wise enough to discern his secret judgements. Our Lord makes a tryall of thee, how much thou lovest him. Now is the time by patience to take thy portion with the Martyrs. The Mother of the Maccabees saw seven of her children put to death, with miserable torments; and neither sighed, nor shed ignoble tears: But she gave God thanks, that she had any thing to offer to him. It is a great affliction I confess, but there is a great reward for the Patience. When thou wast made a Mother and broughtest forth a Son; thou gavest God thanks: but didst thou not think then that, being mortall thy self, thou broughtest forth a mortall child? What is there strange then in this, that he who was mortall, is now dead? He dyed, perhaps thou wilt say, before his time. How knowest thou that? He dyed in a very good time, for any thing thou canst tell; for it is beyond the compass of our understanding to chuse that which is most profitable for Souls; and set the bounds of humane life.

Much

Much more he adds to the same effect, which he repeats also in other Letters on the like occasion.* But after this, which was last said, what need is there of any more? The most solid comforts are those which are derived from this humble submission to Almighty God; and entire resignation of our selves to his incomprehensible wisdom. Concerning which a modern writer * hath spoken such excellent words, that I cannot forbear to translate them hither. *Our lives,* saith he, *are not all alike: their length is measured by the will of him that giveth them. He gathereth the fruit while it is green; he stays till it be ripe; and He lets it hang till it be rotten: whatsoever he doth, we owe this submission to our Creator, to believe he doth nothing unjustly. He doth no wrong, neither to them he takes away young; nor to them whom he suffers to grow old. But to ask why he doth things with such diversity, is to question that which we shall not be resolved of, till we come to a place where there is a greater light: Now we are in such a darkness as renders all our curiosities unprofitable. There are plummets to sound*

* To *Elpidius* Epist. 348. and also 201.

* Mornæ. *Malherbe.*

found the deep abysses of the Sea, but none for Gods secrets. Believe me, and put this trouble out of your mind; it cannot stay there without diminution to your honour; and which is more (I must add) without disrespect to God. We wonder perhaps (to use the words of one of our own Nation*, which is no less fruitfull of good discourses than any other) *To see a man, who in a Wood were left at his liberty, to fell what Trees he would, take only the crooked, and leave the streightest: But yet that man hath, perhaps, a ship to build and not an house, and so hath use of that kind of Timber. Let not us, who know that in our Fathers house are many Mansions, but yet have no model or design of that Building, wonder at his taking in his Materials: why he takes the young and leaves the old, or why the sickly over-live them who had better health. Then is the* Will of God done in Earth as it is in Heaven, *when we neither pretermit his actions, nor resist them, nor yet pass them over in an inconsideration, as though God had no hand therein; nor go about to take them out of his hands, as though we could direct him to do them better.*

* Dr. *Donne* letter to a Lady in mourning.

I shall

I shall conclude this, with some considerations of the same writer, in a letter to a Friend of his that had lost her son. *We do but borrow children of God, to lend them to the world. And when I lend the world a Daughter in Marriage, or a Son in any profession; the world doth not always pay me well again: my hopes are not always answered in that Daughter, or that Son. Of all that I lend to, the Grave is my best pay-master. That shall restore me my child, where he and I shall have but one Father; and pay me my Earth, when that Earth shall be Amber, a sweet perfume, in the nostrils of his and my Saviour. Since I am well content to send one son to the Church, the other to the Wars; why should I be loth to send one part of either son to Heaven, and the other to the Earth? Comfort your self in this, my Noble Sister; but above all in this,* that it is the declared Will of God. *In sicknesses and other worldly crosses, there are anxieties and perplexities; we wish one thing to day, in the behalf of a distressed child or friend, and another to morrow; because God hath not yet declared his Will. But when he*

hath done that by death, there is no room for any anxiety, for any perplexity, no, not for a wish; for we may not so much as pray for the dead. You know David *made his childs sickness his* Lent, *but his death his* Easter: *He fasted till it was dead, but then he returned to his repast, because then he had a declaration of Gods Will. I am far from quenching in you, or discharging naturall affections: but I know your easie apprehensions, and over-tenderness in this kind. And therefore since, in so numerous a family as yours, every year is like to present you with some such occasion of sorrow; I advise you in the office of a Friend, and a Brother, and Priest of God, not only to take this* Patiently, *as a declaration of Gods present Will; but* Catechistically, *as an instruction for the future: and that God in this tells you, He will do so again, in some other of your Friends.* For, to take any one cross patiently, is but to forgive God for once; but, to surrender one's self entirely to God, is to be ready for all that he shall be pleased to do.

These General Antidotes being timely

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ly used, will preserve us from fainting under any other evil of this nature; and I need not be sollicitous to prescribe more particular remedies against them. But if any expect I should; and tell me it is the death of their *Parents* which they bewail; they that brought them into the world, are themselves gone out of it: I desire to know of them, what wonder there is in this: If our Parents had not been to go out, what need would there have been of bringing us in? If they were designed to stay alwaies, then there had been no room for us. They might more easily remember their mortality than we; for there is no act that puts us more in mind of death, than that whereby we give another life. And if it is but one of them it is likely that we have lost, we may then love the other the more. Or if both, yet we have least reason to complain about their death of all others; for both Nature, and they themselves, and we also would have them die before us. We complain that people die when they are young; and will we complain too when they die of old age? Then it seems we will have none die, and cannot be con-

Considerations about the death of Parents.

tented unless they live alwaies. Would they have been willing to have been left childless without you? If not; then they have their choice to go first. Or are you so well in love with death, that it would have been more acceptable to you to have gone before? or so much in love with them, that on that account you had rather have died than they? Then know that your death would as much more have troubled them, than theirs doth you; as the love of Parents to their children transcends the love of all children unto them. It is very well then as it is. It is not handsome neither to complain when we are forty or fifty years of age, that our Parents are dead, for they could live no longer, or if they could, it would have been but a kind of death. If we will not cease to complain when we are of age, neither shall we ever cease when we grow older. For as *Cardan* tells us, A poor woman once came to his door to beg an alms, and though she were seventy years of age, yet she used this argument in her complaints, That she was a poor fatherless and motherless creature, and had none to take any care of her. We need the less of

their

their care, when we can take care of our ſelves.

But perhaps they die before we are of age, and can take care of our ſelves. Then we are leaſt ſenſible of their loſs; or if we are ſo conſiderate as to know that, we may conſider alſo ſuch things as theſe; There is none fatherleſs that hath God for his Father: and he that hath not, would be little better for his earthly Parents. If they were good, let us follow their example, and remember their Counſels: if they were bad, they would not have been true Parents to us; and it is well perhaps that we had not ſuch an example to follow. They may live ſtill in us, if they were good; if they were bad, we had need live the better; and ſpend thoſe tears for their ſins (which may entail curſes on us) which we beſtow upon them. But beſides, it is obſerved by ſome, that the moſt eminent perſons that have been in the world did loſe their Parents when they were young, or elſe it is like they had not proved ſo eminent. The great *Cæſar* and his ſucceſſor *Auguſtus*, *Alexander* the Monarch of the World, *Cicero* the famous Orator, *Galen* the moſt ex-

cellent Physician, *Aristotle* the great Philosopher, are all examples of this truth. If these had enjoyed the support of their Parents to lean upon, they might not have tryed their own sufficiency, nor exercised their abilities; or else they might have been wholly eclipsed by their lustre, and done nothing to be taken notice of in the World.

And of Husband or Wife.

But my loss, will some sorrowful Creature say, is greater than all this: no less than half my self is gone from me. Death hath ravished an Husband out of my bosome, and he the tenderest in the world. A sad case, I must confess; but it is well, since Death is so common, that he hath left one half and not taken all.

Would he had, will that passionate soul reply: I cannot live in any joy, now that the better part of me is dead and gone. O that I had never lived to see this day; or not out-liv'd it! Who can think of so wide a breach, and not be ready to go out at it?—But stay a little, I beseech you: did you never think of this before now? Did you not take one another with this clause [*Till Death us do part?*] Death and you

you ought to have been better acquainted before this time. It ſought your acquaintance long ago, and would have been as familiar with you as your Husband; Who ſpoke of parting with you, when you firſt came together: and now that you are parted, hath ſet you free again as you were before. If you like that State ſo well, you are at liberty to ſeek another ſelf. If you do not like to be tyed in ſuch a yoke; Why do you mourn thus, for the gaining of your freedom? Or if you liked that perſon ſo well, as not to be able to think of any other; then you may have the glory to ſtand among the rare and noble examples of conjugall love and friendſhip: who have preſerved the Image of their deceaſed Husband or Wife, ſo lively ingraven in their hearts, that nothing could ever diſplace it, or blot it out.

Alas! may ſome of the tenderer ſex ſay (whoſe hearts are commonly moſt deeply wounded with this affliction) what a pitifull glory is this? and what a torment will it prove to me, to have only the image of ſuch a perſon ever in my ſight? It is not poſſible to keep my ſelf from being in pain and anguiſh,

when I feel that he is torn from me. Since God hath made Man and Wife not to be two but one fleſh; How can I take this ſeparation otherwaies, than as if my body was cut in ſunder? In ſuch language I remember St. *Baſil* repreſents the complaints of a deſolate Widdow: And if you pleaſe hear his Anſwer, in a letter to the Wife of *Arinthæus**. Some part or other of which may help, perhaps, to compoſe the ſpirits of ſuch perſons, whom I cannot but pity above all other: and make them conceive ſome joy, when they look upon the Image of what they have loſt. And if you meet with ſome things in it that have been ſaid already; do not therefore skip it over haſtily: For ſecond thoughts of a good thing are better than the firſt; and the ſame thing in a new dreſs may meet with thoſe affections, which it did not excite before.

* Epiſt. 185.

There is none, ſaith he, *that doth not ſigh for ſuch a man. Who can be ſo ſtony hearted as not to ſhed a tear for him? Yet let us not complain that we are deprived of him, but give thanks to God who joyn'd you together, that you have lived ſo long with him. To be bereaved of an Husband, is common*

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to you with all other women: But to dwell with such an one, it may be questioned whether any can glory in the like happiness. For to say the truth, God who made us all, created this man as an example of humane nature: so that all eyes were turned towards him, all tongues praised him; and many could not believe Arinthæus *to be dead, when they heard the sad tidings of it. But he hath suffered only that, which shall one day befall the Heavens, the Earth, and the Sun it self. He dyed also in his full splendor: and by his happiness in this world, did not forfeit that of the next. Translate therefore thy mind from things present, to the care of those that are to come: so that thou mayst be worthy by good works to enter into the same place of rest and repose. Spare thy aged Mother: Spare thy young Daughter: who have no other comforter left but thy self. Be an example of courage to the rest of women kind: and so moderate thy passions, that thine heart may not fail thee, nor thou maist not be swallowed up of grief. And above all things look to the great reward of patience, which is promised by our Lord Jesus Christ; in recompence of what we do here. Do not think* (as he adds in another Epistle

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to her *) *that any affliction idely befalls the servants of God, who are under his speciall care; but for a proof of their sincere love to our Creator. For as great labours bring the* Athletæ *to their Crowns: So are Christians by these tryalls brought to perfection, if they receive with a becoming patience and all thanksgiving, whatsoever is ordered by our Lord. And there is nothing, I assure you, but is administred by the goodness of our Master: and therefore ought not to be received as grievous, though for the present it hurt our weakness. For though we know not the reasons by which every thing is done, as good, by our Master; yet this we ought to perswade our selves, that what hath hapned was profitable, either for us, because of the reward of patience; or for the soul departed, that it might not be farther ingaged in a world so full of wickedness.*

* Epist. 202.

These were the arguments whereby he comforted other persons as well as her: as appears by his letter to the Wife of *Brison* *. To whom he adds these words: *Let thy Children be as so many lively Pictures of him to comfort thee in his absence. Let thy thoughtfulness and care about their education, draw aside thy*

* Epist. 347.

thy mind from these sad reflections. And by a constant solicitude to please God, the rest of thy life, thou wilt get an excellent ease and quiet to thy afflicted thoughts. For a preparation for our defence before Jesus Christ, and a study to be found among those that love him; will be sufficient to obliterate all our sorrow, so that we shall not be swallowed up in it.

The same he writes to one that had lost an excellent Wife; * A person so fit for him, that they might see themselves in each other, as in a glass. *But why should we contend with such a Law of God as is past so many Ages ago. We are not the first, nor the only persons that suffer on this fashion. It is a common thing for all to die, though to have a good wife is peculiar to few, whom God blesses. The truth is,* to grieve for a separation from a wife, is one of the gifts of God: *For I have known many that have parted with them, just as if they had thrown off a burden.*

* Epist. 346.

The rest I shall not recite, because I would leave some room for a long Discourse of another great Person *, addressed to disconsolate Widdows: the sense whereof is this. I have lost (saith some sad soul) not only

* St. *Chrysostom* upon 1 *Thess. Hom.* 6.

only my companion, but my guide, my ſtay, my ſhield, my ſecond ſelf. I doubt not of the Reſurrection, which St. *Paul* treates of: but what ſhall I do in the mean time? Much buſineſs I have to manage, but I am become only a fit prey for every Cormorant, who hath a mind to be unjuſt. The ſervants who before reverenced me, will now deſpiſe a ſilly Woman. If my Husband ever obliged any body: Alas! It will be ſoon forgot, now that he can do them no further kindneſs. But if he did them any wrong; they will be ſure to take a ſevere revenge on me; who am not able to reſiſt them. This is the thing, that breeds me all my anguiſh: ſet this aſide, and his death would not give me ſuch a torment. What ſhall we anſwer (ſaith St. *Chryſoſtome*) unto this? *Truly I could eaſily demonſtrate, that not what they pretend, but an unreaſonable paſſion is the cauſe of words ſo ſad and dolefull. If this were the cauſe of their lamentation, then they muſt never ceaſe thus to bewail themſelves. But if after a yeares time all theſe tears are dryed up; its certain the want of their defence and comfort (which will then be moſt felt) is not the only cauſe of them. But let it*

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be supposed that this is the fountain of all their sorrow; yet consider how much infidelity there is in it, that we should think it was They *who took the care and patronage of us; not God. It cannot chuse but provoke his displeasure, to see a Creature of his more beloved than himself; and therefore, perhaps, he took away thy Husband, because he was more to thee, than thy God. The only one of* Israel *is very Jealous; and cannot indure to be so slighted, that other things should have so much of our affections, as his excellent goodness: which is therefore to be beloved by us above all things, because it expresses a love to us above all other Creatures. What was the reason, I beseech you, that widdowhood and Orphanage were so rare in the old times among good people? Why did* Abraham *and his* Sarah, *and* Isaac *live till a great old age? Truly, I think it was because* Abraham *loved God more than either of them: And when God did but say to him, Kill thy Son; he went about it as readily, as if he had been to Sacrifice a Lamb. But we are heavy and dull: we are carried so headlong into the embraces of Creatures, that God is fain even against our wills to draw our affections to himself, by draw-*

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ing them away from us. Do but love God more than thy Husband, and I will undertake that either thou shalt not fall into Widdowhood; or shalt not feel it so great a mischief when thou fallest into it. And I have a good ground for what I avouch: for thou hast him for thy Husband and thy Defence, that never dies; and that loves thee infinitely more than any man can do. And if this reason be not sufficient to convince thee, I have a comparison that will do the business. Tell me; if thou hadst a Husband who loved thee so much, as if he had no soul but thine; one that was as much beloved of others as he loved thee; one so wise and discreet, that he was as much admired as loved; one so gentle and compliant, as if he was but wax to thy impressions; one that made thee shine as the Moon doth with the rayes of the Sun: And suppose thou hadst a child by this dear person, who dies before he comes of age: Wouldst thou be miserably tormented and overwhelmed with sorrow and grief for the death of this child, while thou didst enjoy such a better love? No, in no wise. He that is so fair and beautifull in thine eyes, would supply the want of it, as the Sun doth the absence of the Stars. He that is now loved and esteemed,

eſteemed, would quite obſcure and hide all the other's excellencies. Do but love God then more than this Husband, and his glory, which puts out the luſtre of all other things; will make thee as little troubled at his death, as in the other caſe thou wouldſt be for thy childs. Nay far leſs, one would in reaſon think; in as much as God is infinitely more above that Husband, than he above the Child.

Beſides, what is it, which thou receiveſt from thy Husband, that is comparable to what the love of God gives thee? Are they not pangs and labours, and, as the world goes, unkind words perhaps, and angry chidings? Or if thou canſt tell me of better things, what are they? What are fine cloaths and Jewels, and honours, and ſuch like things, to the Son of God; to the Brother-hood and Adoption; to the Kingdom and eternall Glory; to the life of God and coheirſhip with the only begotten? Wilt thou after all this tell me thou canſt not but be paſſionately troubled for thy Husbands loſs? Me-thinks thou ſhouldſt conſider, that if thou wanteſt him; thou haſt God. If thou wanteſt thy meniall ſervants, and attendants; thou haſt the guard of ſpiritual powers: The Dominions and Principalities of Hea-

ven

ven are thy Ministers. If thou sayest thy children want a Father; that cannot be, seeing God is the Father to the Fatherless. If thou feareſt they ſhall want neceſſaries, tell thy ſelf who gave them to thee, and whether the life be not more than meat, and the body than rayment. Or if thou feareſt they ſhall not be ſo well provided for, as otherwiſe they might have been; how many could I tell thee of, that have been bred by Widdows and proved famous? And, on the other ſide, how many that have had Fathers and been good for nothing? Put the fear of God in their hearts, and this will preſerve them more than a Father. When the guard is ſet within, they will leſs need one without. This will be better than riches, and glory and promotion to them; this will make them famous both upon Earth and in Heaven.

Do not ſet thine Eyes then on the youth, who by reaſon of his Father's greatneſs is girded with a Golden Belt, and rides on a Prancing Horſe, and is taken into King's Courts, and hath many Tutors and Governours following him at the heels: But caſt thine eye above, open the gate of Heaven by thy thoughts, look into that Stately Pallace; behold the King of glory there

there sitting on his Throne; and if He whom thou admirest on Earth can be sooner admitted thither, than thy child; fetch a great sigh; fill the Heavens with noise and clamour; I do not forbid thy lamentations. But seeing neither riches, nor birth, nor any thing else is there preferr'd, but only Vertue and goodness; judge what reason thou hast to be content: and think how certain it is that nothing can make us dismally sad, ἂν θέλωμεν σπουδαῖοι, if we will not be fools, but Philosophers.

And for thy self, if thou complainest of being desolate and solitary, remember what the Apostle saith, 1. Tim. 5. 5. that such an one, Trusteth in God. This is onely an opportunity to enjoy more of the chiefest Good. Thou hast more time and liberty to please God, now that thou hast none else to please. Thou art freed from all other bonds, to be tyed faster to him. There are no chains, no restraints upon thee, to keep thee from doing what thou wouldst. Thou art separated from one Husband, to be united to a better. Thou hast not the fellow servant, but thou hast the Master. Thou hast not thy Husband to talk with thee, but God is thy Husband. When thou prayest, dost not Thou

talk with God? When thou readest, doth not God *talk with thee? And what doth he say to thee? Words more desirable, more sweet than can drop from any Husbands lips. If he speak never so kindly, the matter is not great; for he is but a fellow servant. When the Lord himself will be pleased to embrace and speak lovingly to his hand-maid,* τῆς παιδὸς αὐτοῦ, *This is a strange piece of service. And observe, I beseech you, how he serves and waits upon us: Hear in what words he bespeaks our affections.* Come unto me all you that are weary and heavy laden, and you shall find rest to your Souls. *And again by the Prophet he cryes,* Can a woman forget her sucking child, that she should not have compassion on the Son of her Womb?-Yea, she may forget, yet I will not forget thee. *What charms are there in these words? And what can have more of Honey in them, than those expressions in the Song of Songs,* My Love, my Dove, my fair one, my Paradice, *&c. And yet this is the language of God to men. If we will not rest satisfied in so tender a kindness, there is no Remedy, but we must be miserable.*

To this purpose writes that excellent Person, with an Elegance, which, though

though I could not imitate, yet, I could not but follow; till I have run beyond the bounds within which I intended to confine this discourse. And yet the minds of such persons, as I am now treating withall, is many times so clouded by their sorrow; that it will be charity to try all other means to brighten and clear them. I shall recommend therefore to them, before I take leave of this Argument, the advice of a great man in a neighbouring Country not many years ago *; sent to a Lady oppressed with an obstinate grief for the loss of a dear Husband. His words are to this sense. *Come to your self again, Madam, and think what you are a doing. You drive away and estrange from you that very thing, which you love above all the world, and may enjoy continually, if you please. For where, I pray you, do you think that is which you so much cherished and loved? You will Answer me, in Heaven: And so it is, I make no question, full of Joy and content among the blessed. But withall you believe that things above are so separated from us, that they can be no more re-joined to us, as long as we live. Oh how much are you deceived! God himself*

* *Mouns. du Vair.*

who is the highest and furthest from our Natures, is continually in us to give us unspeakable joy from his presence; if our souls be fit to harbour and entertain him. The holy Angells are continually about us, if we take care to draw them to us. And how do we know, that blessed souls in whom the faith of a holy love could never dye, would not come to visit us, if we made our selves fit to receive them; and they found nothing in us contrary to their nature and happiness, which hindred us from going towards them? And what greater obstacle can there be unto it, than tears and sorrow? The wings that must carry us up thither, are our thoughts; which animated by our desires and the ardors of an holy friendship, must never cease beating till they raise us up to that which we look for. And what do our tears but wet the wings of our thoughts, and hinder the flight of them. Do you not see that among the vapours which arise from the Earth, those which proceed from rivers and marshes and other moist places, stop in the middle region of the air, and melting there return from whence they came? whereas those which come from dryer matters, soar up higher, till being inflamed they turn into Comets and other

Celestial

Cæleſtial fires. Do you believe in like manner, that your thoughts, though never ſo pious, can never mount high if they be clogged and wet with abundant tears. Let them be heated by the ſacred flame of your holy friendſhip, and purified from worldly contagion; and taking their flight through a calm and undiſturbed ſpirit, as through a clear and bright air: you will queſtionleſs overtake that which is fled from you; and embrace that bleſſed ſoul, and graſp the ſplendor of that eternal light, wherewith it is cloathed. And you will find it as if it conſented to your deſires, coming down again all along your thoughts as by a thred, giving you a more perfect rejoicing therein than can be imagined. It will dwell in you (at leaſt by the lively image of your vehement thought) and ſeem as if it were your ſelf. For we find that in corporeal things, a violent imagination makes us believe we ſee and touch that which is fartheſt from us. Try, Madam, *that which I ſay, and you will find it moſt true. Make uſe of this troubleſome grief, which you cannot be rid of, to ſpur your deſires, to be re-joyned to that, at the loſs of which you ſo much repine.*" *Thus He.*

To which me thinks, I hear ſome

reply, that this way is too sublime for their spirits. They cannot mount themselves on this fashion, but cleave fast to these Terrestial objects. It may be so; and all that I can say to such is this; that next to God and our blessed Saviour, whom they apprehend, I hope, every where, to take care of those that commit themselves to the Fatherly Providence of the most supream Reason; they should entertain themselves inthe company and embraces of their remaining friends: whose presence is most delightfull, and converse most comfortable. And all of them put together; may make a sensible Image of a dead Husband.

I know they will say, but these Friends may die too, and then what shall I do? I have told you already, and therefore have the less to add on this subject. Yet I shall remember you of the words of *Seneca* * concerning the death of a Friend which are to this purpose. If thou hast other friends besides this, is it not a great reproach to them of their unworthiness, that all of them are not able to comfort thee for the loss of one? If thou hast no more, then thou hast done thy self a greater wrong than

* Epist. 63.

Of the Death of Friends.

than God hath done thee; for he hath taken but one, and thou haſt made never an one. *God makes men* (as is ſaid by ſome) *and we make friends.* And if thou beeſt deſirous of more, and findeſt ſuch need of them, thou haſt leiſure now to go and ſeek them. He can never want friends, that wants not Vertue. He loved not one well, that cannot love any more than one. Is it not a ridiculous folly for a man to ſhrug and cry when he hath loſt his coat, rather than go to fetch another garment to cover him from the cold? If he be taken away whom thou didſt love, ſeek another whom to love. It is far better to repair thy loſs, than to mourn for it. And if thou canſt not find another to thy mind, How couldſt thou be a friend to him that is dead, if thou haſt no power to help thy ſelf? why ſhould not a good man find enough in God and himſelf? The want of nothing, can make thee want Vertue; and he that hath that, hath enough. Nay, every good man is thy friend if thou beeſt good: and they that never ſaw thy face before, if they ſee thy goodneſs, will be good unto thee. *Bonos omnes oportet inter ſe amicos eſſe, etſi ſint* Apul. in de Philoſ. Mor.

minus noti: All good men ought to be friends, though they be not much acquainted.

I have paſſed over this laſt particular (as you ſee) very ſwiftly, becauſe I obſerve my diſcourſe ſwells to a greater bigneſs than I intended: And in ſome of the following conſiderations you ſhall find ſatisfaction to every one of theſe caſes, if you will but concoct them.

SECT. VI.

Which directs how to quiet our ſelves by comparing our ſelves, both with our ſelves and with others; and there are five waies of compariſon inſiſted on.

III. To compare our ſelves with our ſelves and others, a way to be contented. We were not ſo well once, or not better; and yet not ſo grieved.

Conſider ſo far as to make compariſons. And firſt of all compare thy ſelf now with *what thou once waſt*, yea with what thou once waſt not. There was a time when thou thy ſelf waſt not ſo much as dead, for thou waſt not at all, nor hadſt any capacity of joy or ſorrow. Hath God dealt unkindly with thee in giving thee a being capable of both? Wouldſt thou have refuſed a being

a being (if we may ſuppoſe an offer to be made to nothing) unleſs he would have given thee nothing but joy, and never taken away what he gave thee? unleſs thou haſt a mind to be nothing, be contented with what thou art. Then thou hadſt not theſe relations, for thou hadſt not thy ſelf. Why ſhouldſt thou mourn now that thou haſt them not, ſince thou haſt thy ſelf? Is there not more reaſon to be thankfull for a being, though capable of mourning, than to be troubled at the occaſion of it? Surely thou doſt not deſire to ceaſe thy mourning, by ceaſing to be. Eaſe thy ſelf then of thy grief by the being that God hath given thee. If thou *couldſt* not mourn then, *Do* not mourn now. But then conſider, that ſince thou hadſt a being, there was a time when thou hadſt none of theſe relations, no wife, nor children, nor friends which thou art deprived of. Yet thou didſt not then weep and lament, and trouble thy ſelf as now thou doſt. *Seeing thou art what thou waſt, be contented as thou waſt.* What difference is there between that time and this? Thou waſt as much without them then, as now thou art; why ſhouldſt thou not

be

be as much contented now as then? All the difference between thoſe that want a thing, and thoſe that loſe it, is only this; that they who loſe it once had that, which they that want it never had. Now ſhall we be the more troubled becauſe we once had it? one would think that their trouble ſhould be the greateſt that neither have it, nor ever had it. We have reaſon to be more pleaſed that we had it, if there were any good in it: and if there was none, then we have no reaſon to be diſpleaſed that we have it not. Say, hadſt thou rather never have enjoyed thy friends, than now be deprived of them? Was thy condition worſe or better heretofore? If it was but equall to thy preſent, then thou haſt reaſon to be equally pleaſed: Remember how thou waſt then, and be ſo now. If it was worſe then; why ſhouldſt thou be now worſe troubled? If it was better then, why didſt thou change it, ſeeing thou knoweſt that all muſt die? No queſtion it is better to have enjoyed a good thing, than never to have known it. And therefore ſeeing thou *art* no worſe now than thou waſt once, but *haſt* been better than once thou waſt, be not more troubled

troubled than thou waſt once, yea, be leſs troubled.

But *ſecondly*, compare thy preſent condition with *what thou maiſt be.* This is not the worſt that may befall thee in ſuch a world of miſeries. Suppoſe then that thou ſhouldſt loſe all thy children as *Job* did, and then loſe thy whole eſtate; that the Sea ſhould ſwallow one part, and the fire burn another, and theeves rob thee of a third, and bad debtors quite undo thee. Suppoſe after all this, that a fire ſhould begin to burn in thy own bones, and that ſhould break into boils, and they ſhould break into ſcabs, and thou ſhouldſt be poor, even to a Proverb, as that holy man was. Muſt thou not be contented then? But how is that poſſible, ſeeing thou canſt not be contented now? If ſuch a ſhowr of tears fall from thine eyes for this little loſs, then ſure thou wilt make a flood or a deluge. But what wilt thou do at laſt after all thy lamentations? Wilt thou kill thy ſelf? Then it ſeems thou takeſt death to be the end of all troubles; and I wonder thou ſhouldſt be ſo troubled at that which hath eaſed thy friend of them. Or what elſe wilt thou do? comfort thy ſelf? Try how thou

We may be worſe.

thou canſt do that now, for if thy ſtomack refuſe cordials in this diſtemper, never expect that it will digeſt them, when thou wilt be far more ſick and apt to vomit them up again. If *Job* had curſed the day wherein he was born at the firſt breach that God made upon his eſtate, what expreſſions of grief (below a great ſin) had he left for himſelf when he ſate upon the dunghill? The good man took the firſt loſſes ſo patiently, that all the reſt which befell him could not move him to greater impatience. Do thou remember him, and ſay to thy ſoul, Come, be quiet, this is not the worſt that may betide us; we have no ſuch cauſe to cry as we may have; *Let us learn Patience againſt a time when we may have more need of it.*

And then if we ſhould be brought to the very duſt, and fall as low as the dung of the earth, yet there is another way of conſidering *what may be* beſides this. We may be as happy again, as now we account our ſelves miſerable. Our ſorrow may be turned into joy, as our joy hath been turned into ſorrow. Weeping may endure for a night, but joy may come in the morning, according as I have ſaid in the former diſcourſe;

We may be better.

courſe; And ſo it was with *Job* whom God bleſſed in his latter end, more than in his beginning. *We have ſeen the end of the Lord* (ſaith the Apoſtle *James*) *that the Lord is very pitifull, and of tender mercy.* But then this pity of his is to be obtained only by Patience. If we cannot be contented, it is needfull, we may think, that he ſhould teach us it ſtill by greater loſſes. Job 42.12. Jam. 5.11.

Thirdly, *Compare what thou haſt loſt, with what thou haſt not loſt.* God leaves commonly more than he takes. He takes away thy children perhaps, but thou haſt thy Husband, and he is better than ten ſons. Or if thou haſt loſt thy Husband alſo, yet thou haſt thy ſelf; and why ſhould *a living man complain?* And thou haſt God himſelf, whom nothing can take away from thee. Or if thou haſt him not, yet thou maiſt have him; and who knows but that therefore thou haſt loſt thy friends, becauſe thou haſt not him? God hath taken them away, that thou maiſt ſeek after him. Wouldſt thou have been willing that all thou haſt ſhould have been loſt rather than this one friend? Shall God raiſe him from the

We have more than we want.

the dead, and all the rest go into his Tomb? Wilt thou have all, or else take comfort in none? Then God may well take away all, and let thee have something to cry for. Yea, who is there destitute of all friends and comforters? *Job* himself was not so spoiled, that they had robbed him of his friends. Though they did add indeed to his grief, yet it was their mistake, and not their want of love. And if we should have no better, then we may give God thanks, that he lets us see more than all our friends. Yea, it is a great mercy that God gives us time to cease our grief and trouble. And perhaps we have riches, and a pleasant dwelling, delightfull walks, *&c.* Or if we have not, and can bear that patiently; then we may soon learn how to bear this. Do the poor people of *Norway* weep when they eat, because their bread is made of the barks of trees, and sometimes of chaff; not of Corn as ours is? If there were no trees, nor chaff, nor no such thing to fill their mouths, they might well cry; but as long as we have what is needfull, we should be content, for nothing is so needfull as that. Let us not then weep because

Barthol. cent. 4. Hist. An. cap. 16.

becauſe we have not ſo many friends as we had, for we have more than we deſerve. Let us not mourn as though we were deſolate, when we want but one; no more than we complain of hunger when we have all variety of chear, except one diſh that we love moſt. But

We have more than many others.

Fourthly, Let us *compare our ſelves* (if you pleaſe) *with others.* In other caſes this is a thing we love to do, though there be ſo much danger in it that it may undo us. If we be guilty of any fault, then we comfort our ſelves in compariſons, and think that we are not ſo bad as others. Now that which we are apt to do when we *do ill*, we ought to do when we think we *ſuffer ill.* Is God more unkind to us than to any of our neighbours? Do not we ſee that many of our neighbours children are dead as well as ours? Many of them have loſt four or five, and we have loſt but one. Nay, many of them never had any, and yet they do not therefore mourn, and beſmear their faces with tears, and break their hearts with ſighs. Our caſe is the very ſame now that we have none, but only that it is a little better, becauſe we had once ſome.

And

And how thankfull ſhould we be that we had them ſo long, if it be deſirable to have them at all? But then we may ſay further to our ſelves, How many of them have loſt their friends in the late Wars? How many hath the ſword made Widdows, and the blood of how many of their children hath it drunk? Ours were taken away by the hand of God, but theirs were taken away by the hands of men. Our friends dyed in their beds, and theirs dyed in the field; Ours *went*, and theirs were *driven* out of the world. Come, let us go comfort our neighbours that have loſt more than we, for they ſtand more in need of comfort. If they ſtand in need of none, then no more do we.

De Conſol. ad Apollon.

It was very handſomely diſcourſed by *Socrates* (as *Plutarch* relates) That if we could all agree to put all the troubles and calamities of men into one heap, on this condition, that after every man had brought his and thrown them there, then they ſhould all come again and take every man an equall portion of them, there would be a great many that now complain, who would rather take up what they brought, and go their ways contented with them.

And

And ſo *Antimachus* an Ancient Poet, when his Wife dyed whom he loved exceedingly, he went and writ a Poem bearing her name, wherein he reckoned up all the calamities that he could remember had befaln any in the world. By this means he did deter himſelf from grief; for how can one ſuffer the miſeries which others endure, if he cannot bear this light one of his own?

It is better with us than with thoſe of former times.

Fifthly, *Let us compare our ſelves with the Ancient Chriſtians.* Their children were ſnatcht out of their arms by the hands of Tyrants. They ſee their brains daſht out againſt the ſtones; their friends were buried in fires, or baniſhed into ſtrange places, and they had no comforters left but God and themſelves; and their chiefeſt comfort was, that they muſt ſhortly die the ſame death. But notwithſtanding all this, and much more, they did not take it heavily, but Ευχαριστως ἤνεγκαν (as *Photius* ſpeaks) *They bare it all thankfully, and bleſſed God who could tell how to govern the world beyond all the thoughts of men.* Let not us who ſuffer but common things, weep with

Epiſt. 234.

an extraordinary ſorrow, when they who ſuffered moſt unnaturall deaths did bear it with more than naturall courage. They might have been allowed to have wept blood, rather than we to ſhed tears. And yet they rejoyced as if their friends had been offered in Sacrifice to God; and we weep as if they had been put to ſome ſhamefull torments for their crimes. Shall we mourn more for the death of a friend, than they for a butchery? What arguments had they to comfort them which we have not? What Scripture had they before their eyes to ſtay their tears, which we read not? If either of us have more to comfort us than the other, it is we; for we have their moſt excellent example. And when I think of the Mother of the ſeven Brethren mentioned in the *Maccabees*, ſhe calls my thoughts back a little further than the times of Chriſt. Did ſhe wring her hands when ſhe ſaw the skin of her ſon ſtead off from his head? Did ſhe caſt any tears into the fire wherein another of them was fryed? No, ſhe ſpeaks as chearfully as if they were not ſtripping them of their skins,

Mac. 2. 7.

but

but clothing them with a royall robe. She looks upon them, not as if they lay upon a pan of coals, but in a bridal bed. She exhorted them, being filled with a couragious ſpirit, ſaying, *I cannot tell how you came into my Womb, for I neither gave you breath, nor life, neither was it I that formed the members of every one of you. But doubtleſs the Creator of the world, who formed the generation of man, and found out the beginning of all things, will alſo of his own mercy give you breath and life again, as you now regard not your own ſelves for his ſake.* This marvellous woman (as ſhe is called, *v.* 20.) knew very well that ſhe did not give them life, and therefore why ſhould ſhe take ſo heavily their death? She conſidered they were none of hers, and why ſhould not the owner take them? She knew that ſhe did not loſe them, but only reſtore them. That life ſometimes is not worth the having. That unleſs God will have us live, no wiſe man would deſire to live. That none gives any thing unto God, though it be his own, but he gives them ſomething better. And therefore ſhe V. 21, 22.

said, Die my sons, for that's the way to live.

What poorness of spirit then is it, that we cannot see a soul put off her cloaths without so much ado? That a Jewish woman could see seven souls torn out of their body with more courage, than a Christian man can see one soul quietly depart and leave its lodging? I would wish every one to save his tears till some other time, when he may have some greater occasion for them. If he will weep much, let it be when he sees the bodies of his children or friends so mangled as theirs were. But if he would not weep out his eyes then, let him weep soberly, and not as if he were drunk with sorrow now.

SECT.

SECT. VII.

Several reasons are given against immoderate sorrow, which are comprised in 14. Questions which we should make to our selves. The reason and spirit of them you may see in the Margin, at the beginning of every particular.

AFter we have taken this course with our selves, we shall be the more prepared to hearken unto reason. And let us proceed from making comparisons, *to ask our selves some Questions*, and stay till they give a good answer. Let us know of our selves why we are so sad and heavy? Let us speak to our souls, and say, Tell me, what is the matter? What is the cause of all this grief? Thou art a rational creature, what reason hast thou for all this sorrow? Thou art not to be pityed meerly for thy tears, if thou canst cry without any cause. Hideous things appear sometimes before us to *affright* us; but they are the *Chimera*'s of a childish imagination, and not things really existent. Let us bid fancy then

I V. We must think with what reason we weep.

to ſtand aſide a while, and let reaſon ſpeak what it is that ſo troubles us. Children cry who cannot ſpeak, and we are not much troubled at it, becauſe they cry for they know not what; Unleſs we therefore can tell why we weep, no body will pity us, becauſe it is not weeping that we are to mind, but the cauſe of men's weeping. Let me then propoſe theſe queſtions to be anſwered, ſome of which will diſcover that there is no cauſe of ſad lamentations when our friends die. And if there be no cauſe that the fountain of tears ſhould run, that is cauſe enough to ſtop it up.

No cauſe of mourning immoderately for their ſakes who are dead.

I. *For whoſe ſake doſt thou weep?* For the ſake of him that's dead, or for thy own? Not for him that is dead ſure; for we ſuppoſe him to be happy. Is it reaſonable to ſay, Ah me! What ſhall I do? I have loſt a dear friend that ſhall eat and drink no more? Alas! He ſhall never hunger again; never be ſick again, never be vexed and troubled; and which is more, he ſhall never die again. Yet this is the frantick language of our tears, if we weep for the ſake of him that is gone. Suppoſe thy

thy friend ſhould come to thee, and ſhake thee by the hand, and ſay, My good friend, why doſt thou lament and afflict thy ſoul? I am gone to the Paradiſe of God, a ſight moſt beautifull to be beheld, and more rare to be enjoyed. To that Paradiſe am I flown, where there is nothing but joy and triumph, nothing but friendſhip and endleſs Love. There am I where the Head of us all is, and where we enjoy the light of his moſt bleſſed face. I would not live if I might again, no not for the Love of thee. I have no ſuch affection to thy ſociety (once moſt dear unto me) that I would exchange my preſent company to hold commerce with thee. But do thou rather come hither as ſoon as thou canſt. And bid thy friends that they mourn not for thee when thou dyeſt, unleſs they would wiſh thee to be miſerable again. If we ſhould have ſuch a ſhort converſe with one of our acquaintance, what ſhould we think? what ſhould we ſay? Should we fall a mourning and crying again? Would it open a new ſluce for our tears to flow out? Would we pray him to go to Heaven no more, but ſtay with us? Would we entreat him to beg of God that he

might come and comfort us? If not, then let us be well content, unless we can give a better reason for our immoderate tears, than our love to him.

In 4. Sap. v. 7. *Holcoth* reports of a learned man, that was found dead in his Study with a Book before him: A friend of his was exceedingly amazed at this sight when he first came into the room: But when he looked a little further, he found his fore-finger pointing at this place in the book of *Wisdom*, c. 4. v. 7. Δίκαιος ἐὰν φθάσῃ τελευτῆσαι ἐν ἀναπαύσει ἔσται. *Though the just be prevented with death, yet shall he be in rest.* And when he observed this, he was as much comforted, as he was before dejected. We have no reason to lament them who are made immortall, and that live with God. If we respect them only, we should carry them forth as the *Ægyptians* did the great Prophet of *Isis* when he dyed, not with howlings and sorrow, but with hymns and joy, as being made an heir πρὸς τῶν κρειττόνων, with our *Betters*, and gone to possess most glorious things.

Heliod. l. 7. Æthiop.

The truth of it is, if it were rationall Love to him that expresseth these tears, then we should not begin them so

ſo ſoon, nor make ſuch a noiſe, and cry when men are a dying. For the ſad countenances and the miſerable lamentations wherewith we encompaſs ſick mens beds, make death ſeem more frightful to them, than it is in it ſelf. What miſery am I falling into (may a man think) that cauſes them to make ſuch a moan? What is this death, that makes even them look ſo ghaſtly who are not like to die? What a miſchief is it to leave ſo many ſad hearts behind me, and to go my ſelf (it ſhould ſeem by them) to ſome ſad and diſmal place alſo? I tell you, a dying man had need have a double courage, to look both *death* and *them* in the faces, or elſe their indiſcreet ſhriekes and lamentations will make a poor ſoul fall into ſuch dark and cloudy thoughts. Men are fain therefore to ſay that it is indeed Love to themſelves that forces them thus to bemoan the death of their friends. But what are you, that cannot be contented one ſhould be made much better, by making of you a little worſe? Is this the great Love you pretend to your friend, that you are extreamly ſorry he is gone to Heaven; are you a friend, that look more at your own ſmall bene-

Nor for our own ſakes that are alive.

fit,

fit, than at his great gain? was he not much beholden to you for your love, that would have had him lived till you were dead, that he might have been as miſerable in mourning for you, as you think now your ſelves to be? But what is it I beſeech you, that you thus bemoan your ſelves for? Becauſe that you are now miſerable? No, it ſeems that you are not miſerable enough, and that makes you weep ſo much. If you had ſome greater trouble befall you, that would put the leſſer out of your mind. If you were ſick or in pains, or had loſt all your goods, theſe things could take your mind off from this loſs; Why then cannot the enjoyment of your health, and eaſe, and plenty do as much for you? When *Joab* did but threaten *David* that they all would leave him, unleſs he would be comforted, then he could wipe his face, and appear in publick as a man well pleaſed. Fear of loſing his Kingdom, put away the grief for the loſs of his ſon. And therefore let us not ſpeak of our being forlorn and miſerable by this loſs; for at laſt we find it is not ſo. But how doth it appear that meer ſelf-love is the original of theſe tears? Suppoſe this perſon to have

2 Sam. 19. 7.

have been at ſo wide a diſtance from us for a year or two, that no tidings of him could come to us. Did we weep and lament all that while becauſe he was not with us? Did not the thoughts that he lived, and hopes to ſee him again comfort us? And yet, was he not then in a manner dead, when we neither ſaw, nor felt nor heard from him? What help did we receive from him at that diſtance; or wherein did he pleaſure us? If we did not account our ſelves ſo miſerable all that time as to ſpend it in tears; we ought not to do it now. We are now as we were then: in all things the very ſame; ſave only in the knowledge that he is dead. But was he not dead as I ſaid, to us before? Was he not like a man in another World? What was there that he did for us, which we do not now receive at his hands? Let us be as quiet now, as we would have been on ſuch an occaſion: Eſpecially ſince we know our Friend ſtill lives, and we have hope to ſee him again. Naturall affection, I confeſs, in either caſe will make us big with ſighs, and burſt forth often into tears. We feel we are not as we were before. There is ſomething wanting, which

which we formerly enjoyed. And it is an old acquaintance perhaps, which Nature cannot but be loth to part with-all. Get a new Nature then, and that will mend all. Though the first motions be so free, that they owe no tribute to reason: Yet when they come, we shall be carefull not to follow them. If we do, it will not be very far. Religion and reason, if we hearken to them, will teach us to restrain our selves. *Religion* (as a great person * speaks) *will not suffer us not to will what God wills: And Reason will teach us to bear those things with an equall mind, which do not happen to us alone; and which we cannot by all our tears make not to have hapned.* They will not let us expect that time should take away this sickness from us. That is the Remedy of vulgar spirits: *Sapientis est, tempus ipsum antevenire, & dolori ipsi nascenti occurrere.* It is the part of a wise man to outstrip time and get before it: To prevent a grief that is a growing and strangle it in the very birth. And indeed from hence we conclude that it is not meer Naturall affection neither, to which We commonly owe our sadness and sorrows: but

* *Joseph. Scalig. Epist. 139. ad Is. Casaub.*

but the freſhneſs and preſence of the cauſe of them. For time, as was ſaid, will make us forget them; or if our parents had dyed a little after we were born, we ſhould never have wept when we came of age, to think that they were departed. It is no hard matter then for a conſiderate perſon to ceaſe his grief, ſeeing it depends upon ſuch ſmall cauſes. And if any one ſhall ſay that it is Love to the good of the world that makes him mourn for the loſs of an uſefull perſon; He hath reaſon to rejoyce that he loves the good of men ſo much. For then he will labour to do much good in the world himſelf; and he will perſwade all the friends he hath remaining, that they would do all the good they can, and repair that loſs.

II. But let me further ask you, *Was thy friend Gods friend alſo, or was he not?* If he was the friend of God, as well as a friend of thine, why ſhould not he have his company rather than thou? If he was not Gods friend, then he could not be thine neither. No man can love us aright, that doth not love God, and if he do love God, why ſhould

Our friends if *Good*, are not loſt.

should we think much that he goes to God? But supposing he was very dear to us; then I say, that if he was *Bad*, thou oughtest to have mourned for him before this. For then thy tears might have done some good, which now are altogether unprofitable. *Seven daies* (saith the son of *Sirach*) *do men mourn for him that is dead; but for a fool, and an ungodly man, all the daies of his life.* But if he were a *Good* man, then thou needest not mourn now, for thou mayest hope to see him again, if thou art *Good*. Thus thou mayest comfort thy self, My friend is not gone, but gone before. He is separated from us, but not lost. He is absent, but not dead. He hath taken a journey into a far Countrey, and there I may go to see him. What matter is it whether my friend return to me, or I go to him? None but this, that if he be in a better place, then it is better that I go to see him, than that he come to see me. Should we not desire to be better our selves, and not to have him made worse? then let us contentedly follow as fast as we can, hoping there where he is to embrace again. We cannot expect him in our house, but he expects us in his. He cannot come down to us, but

Eccles. 22. 12.

but we may go up to him. He cannot come back, but we may follow after. And there is no difference (as I ſaid) between his viſiting of us at our home, and our going to ſee him at his, but only this, that it is a great deal better for us to ſee him there where he is, and not where we are now our ſelves. Let us not mourn therefore for that which cannot be, but rejoyce for that which may and will be. And let it comfort us that we ſhall come together again, but in a better place than we would have it; we ſhall have our deſires fulfilled, but in a more excellent manner than we deſire. And if in the mean time he can do us any good, we may be ſure we ſhall not want it.

III. Ask your ſelves again, *Why ſhould you mourn more for your loſs, than be glad for your enjoyment?* If there be ſo much reaſon to lament the abſence of this friend, then it ſhould ſeem his enjoyment was very valuable. Think therefore of the ſweetneſs thou hadſt in that, which thou wouldſt purchaſe again with ſo many tears. Is there no comfort but only in things preſent? Is it not a piece of our folly to forget what

As they are not loſt, ſo we have had them long.

what we have enjoyed? Shall we only think what delight we have lost, and not of what we have had? We do not know whether we have lost any, but only that which we had; and that we may think of as much as if he were alive. Of what we have enjoyed we are certain, but there is no certainty of what we should have found in our friend for the time to come. Think then of the time past, and rejoyce that thou didst find so sweet a friend. Imagine not how long thou mightest have enjoyed him, but think how long thou didst. It was but naturall to lose him; but it was supernaturall to enjoy him. All men are born to die, but all men are not born to live so long before they die. All men have acquaintance, but all men have not friends. Therefore he that hath a friend, and hath him so long; is to acknowledge that God is very much his friend. He was not ours, but was given us by God; or rather he was not given, but only lent. We had not the propriety, but only the use, We have not lost any thing that was our own, but only restored that which was anothers. And therefore now that he is taken away, we are not to be angry

that

that God requires his own, but to be thankful, that he hath lent us so long that which was none of our own. And assure your selves there is nothing more unreasonable than to mourn that God gave us a thing no longer; and not to rejoyce that he gave us that which is so desirable, at all. Cease your tears I beseech you, unless you will shew that you deserved to have wept a little sooner. Either say that he was not worth the having, and then you need not weep at all; or else give God the thanks that you had a person so worthy, and that will stay your immoderate weeping.

Nay, will some passionate person say, but this will rather augment our grief, when we think that he was so much worth unto us, and yet is gone. But that is our fault, if we will think more and oftner that he is not, than that he was. How can any body help you, if you will needs look more upon his departure, than upon his stay? Seeing there is more reason that you should please your self in what is past, it is to be supposed that your thoughts will be more upon it; and if they be, you cannot be sad: But if they be not,

then you are not to be cured by reaſon, but by ſomething elſe. When you are apt to fetch a ſigh, and ſay, Oh my dear friend is gone! Call it in again, and ſay, Thanks be to God that I had ſuch an one to loſe. Who would not be willing to ſpend ſome tears after ſo much joy; But then the remembrance of the joy will command that the tears do not overflow. It is an excellent ſaying of *Seneca*, I ever think of my friends with joy; *For I had them as if I ſhould loſe them; and I have loſt them as if I had them.* If we could but think of them as dying while they are alive, then we ſhould more eaſily think of them as alive when they are dead. If we could be willing to part with them when we have them, we ſhould think that we have them when we have parted with them. And the truth is, we cannot pleaſe our ſelves long in the remembrance of them, unleſs it be accompanied with ſome joy. I do not adviſe you to forget your friends, and put them out of mind, but to remember them, and keep them in your thoughts. But how ſhort a remembrance (ſaith the ſame *Seneca*) muſt that be, which is alwaies joyned with

Habui illos tanquam amiſſurus amiſſi tanquam habeam. Epiſt. 63.

with grief and sorrow? If we would remember one alwaies, we must remember him with pleasure; For no man will return willingly to that which he cannot think of without his torment. And if there be any little grief intermixed with our thoughts, yet that grief hath its pleasure. As the sharpness of old Wine doth make it more acceptable to mens palates, and as Apples are more gratefull for their sowre sweetness; so *Attalus* was wont to say, That the remembrance of our friends is the more pleasant, for that little sorrow that is mingled with it.

IV. Ask your selves again, *Why so many mourn for one?* Could that one have mourned more for you all, than every one of you do for him? If you will weep, weep only your part, and do not weep as if there were none else to weep but your selves. If a man that was not acquainted with the world, should see ten, or twenty, or perhaps a greater number sitting in a room, and miserably bemoaning of themselves, would he not ask what Town was burnt, or what Family was dead that caused so many mourners? How much then

And we have many more remaining.

would he be aſtoniſhed when he heard the Anſwer, that you had loſt a friend, a child, or ſome one of your other relations? What? Are there ſo many tears due (would he think) from every man of theſe upon the ſcore of one Creature only? Muſt *ſo many* be ready to die, becauſe *one* hath taken his leave of them? Can there be no comfort found among ſo many of you againſt the death of a ſingle perſon? Me thinks you ſhould all of you together weep no more for the death of one, than that one would have wept for you, if you had been dead altogether. Look therefore upon one another, and ſay, You are ſtill left behind, and I am left, and here are twenty more of our friends alive; how is it then that we are diſcontented, as if we had not loſt one, amongſt us all, but every one of us had loſt one? If there had been but one of us left, what could he have done more, than what every one of us doth? Could he ſhed more tears for the loſs of us all, or make himſelf more ſad than we now are? Either let us ſay, that one and ten are equal, or let us not ſhed as many tears for one as we would for ten; much leſs ten times as many tears as

there

there would be for that number, For but one would weep for ten, and here are ten that weep for one. Divide your grief then, and let every one bear a part, but not the whole; for that is, as if you had none to bear it with you.

V. Ask thy ſelf, *Who is it that governs the world?* Is it the will of God, or thy will that thou prayeſt may be done? Shall not he that made a thing have leave to diſpoſe of it as he thinks good? By what Law is it that he ſhall not do what he pleaſes with his own? Muſt we have our wills in all things, and muſt not he have his will alſo? Muſt not he be pleaſed as well as we? If we think it ſo reaſonable to have what we will; then it is more reaſonable that he ſhould have what pleaſes him. Now if our will and his will cannot ſtand together, which ſhall bend and ſubmit themſelves to the other? Is not his will moſt wiſe? If he had conſidered better, would he have done otherwiſe? Could we have told him what would be moſt fit for us? If we had been of his Counſel, ſhould not this friend have been taken away? Doth

Or if we have not, God is ſtill ours, who rules the world, and not we.

he will things becauſe he will? Perhaps there is no reaſon at all for our wills, and we are in love with a thing, we we know not why: ſhall we think that he is ſo in like manner? Or if we have any reaſons, are not his better? We would have the life of a child that he may be a comfort unto us; God will have us to part with him, that he himſelf may be our only comfort. We ſhould chuſe his life, that he might enjoy the things that we have got: But God thinks fit that he ſhould die, that we may put our eſtates to better uſes, whereby we are aſſured he may be more glorified. Or perhaps we deſire our children may live for Gods glory ſake, that they may honour and ſerve him in the World: But cannot he tell what is beſt for his own glory? Is he ſo careleſs of that as to take away the things without which he cannot be ſerved? Let us then ceaſe our complaints unleſs we would have him to let us govern the World. But he was taken away, will ſome ſay, before his time, elſe I ſhould be content. I ſhall anſwer this as *Photius* doth (Who accords with *Baſil* the great, before mentioned,) Μὴ μοὶ γένοιτο τοιαύτην φωνὴν δικάσαι, Let me

Epiſt. 234.

hear

hear no ſuch word I beſeech you, a word too bold to be ſpoken, and more bold to be thought. Before the time do you ſay? Then why was he not thought to come before the time, when he came out of his mothers Womb? There is no reaſon for it but this, that it was the will and pleaſure of God that he ſhould be born at ſuch a time. And muſt God appoint the time of his birth, and we ſet the time of his death? Did the Workman give him a being in good time, and take him to himſelf, not knowing the fitteſt ſeaſon? From a drop he made him to become a lump of fleſh. He formed the fleſh into parts, he brought him into the light, and he kept him in his infancy and childhood. Was any of theſe out of due time? Why then ſhould it be out of ſeaſon when he tranſlated him to another life? Let us do therefore as *David* did, who prayed and wept as long as he could hope the decree of God was not abſolute concerning his childs death; but when he ſaw that it was irreverſible, he comforted himſelf. Let us alway ſay as *Job* doth, *The Lord giveth, and the Lord taketh away, and bleſſed be the Name of the Lord.* And let this be further conſider-

ed to the enforcing of this truth, that *if the will of the Lord muſt be born, then it muſt be done.* And his will is, that we ſhould take all things patiently, yea, chearfully from his hands. And therefore if we mourn immoderately, what do we but only add ſin unto our pain? As there is a time to laugh, ſo there is a time to weep: But there is no more time to weep ſuperfluouſly, than there is to laugh idly and profuſely. Both in the one and in the other we muſt be wholly ſubject to the Will of God. But that Will of God, as I ſaid, is very wiſe in every thing, and therefore he intends to turn our mourning into laughter, and by every ſad thing that doth befall us, to make our hearts glad. He alwaies gives ſomething better than he takes away, if we would but ſeek after it; and ofttimes he takes one thing away that we may ſeek after the better. But alas, our blindneſs is ſo great, that we value not that which brings us profit, unleſs it be ſweet to our taſte. We let our paſſion judge, and not our reaſon; and therefore we think there is no good in a bitter cup, and no danger in a pleaſant draught. We lament and mourn when

we

we ought to think our ſelves great gainers; and we rejoyce and leap, when perhaps a croſs of the greateſt burden hath befaln us. Let us ſtay a while therefore, and expect the end of things before we mourn too much. And let us but deſire to be cured, rather than pleaſed; to have our ſouls amended, rather than our fancy humoured; and we ſhall have great reaſon to thank God for every thing that comes to us.

VI. And this will lead me to another conſideration, concerning the *Goodneſs of God* in all that he doth. Ask thy ſelf therefore, *Doth not God do all things for our good?* Do we wiſh better to our ſelves than God doth? Hath not He the greateſt care of all his creatures, to ſee that it be well with them? Did he make them for any other end than that they might be happy? Is there the leaſt Sparrow as I ſaid before, that falls to the ground without our Fathers Providence? Then Mankind muſt needs be under a greater love, and none of them can die by chance, but by his direction. And above all other men, He hath a ſingular care

And he rules it better than we could do.

over

over the perſons of good Chriſtians, the very hairs of whoſe heads are all numbred. If not ſo much as an hair can drop off without Him, much leſs can any body of them fall into their graves, but He hath a hand in it. But ſtill He hath a more ſpeciall Providence over ſuch Chriſtians as are Fatherleſs and Widdows, helpleſs and deſtitute of all ſuccour. And therefore as it was his goodneſs that took their friends away, ſo much more will his goodneſs take care of them whom he hath left none elſe to take care of. He conſiders us not only as his children, but as children placed in the midſt of ſuch and ſuch circumſtances, as deſolate and ſad, as left only to his Providence and tuition. And therefore it is that the Pſalmiſt
Pſa. 10 14. ſaith, *Thou art the helper of the Fatherleſs.* And in another place, *A*
Pſa. 68. 5. *Father of the fatherleſs, and a Judge of the widdow, is God in his holy ha-*
Pſa. 69. 23. *bitation. I am poor and ſorrowfull, let thy ſaluation ſet me up on high.* Yea and all good men are full of compaſſion to ſuch perſons: So that *The*
Job 29. 12, *bleſſing of thoſe that are ready to periſh*
14. *come upon them; and they cauſe the widdows heart to ſing for Joy.*

It

It is an excellent ſaying of the Royal Philoſopher *Antoninus*, worthy to be engraven upon our minds; *If there be a God, then nothing can be hurtfull to us, for he will not involve us in evil. But if either there be none, or he take no care of mens matters, what ſhall I live for in a World that is without a God, or without a Providence? But there is a God, and he cares for men alſo, and hath put it into their power not to fall into thoſe things which are truly evil. And for the reſt that befall us, if any thing of them had been evil, he would have provided that we ſhould have been able not to have faln into that neither.* But if this great perſon had known alſo that God leaves us not alone to our own power, when he ſends any thing upon us, but that he hath a peculiar love to his ſervants when they are in trouble, and affords them his aſſiſtance: He would have ſaid on this ſort, *If we be not alone without God, then nothing need diſcomfort us; for he is the God of all comfort. If we be alone, then we had need to be moſt diſcomforted for that, and never endure in a condition without God. But we are not alone, and we*

Εἰ μὲν Θεοί εἰσιν, οὐδὲν δεινόν. Κακῷ γάρ τε οὐκ ἂν περιβάλοιεν, &c. Lib. 2. Sect. 11.

we are least alone when we are alone; and have him most, when we have other things least. Therefore he hath put it into our power not to be troubled, but to go to him for comfort in all that befalls us; and if there were no comfort in him for us in such cases, then they should not have befaln us. Let us not therefore mourn as long as we have a God, and as long as all things make us seek for our comfort in him.

Grief will end, let us end it.

VII. Let us ask our selves, *How long we intend to mourn?* Doth any man intend to continue it all his life? Then he may fall into the follies of *Augustus*, who made the image of his Nephew whom he dearly loved, be placed in his Bed-chamber, that he might Kiss it and Embrace it daily. Or the dotage of *Alexander* will be a fit punishment for us, who built Temples, and commanded sacred solemnities every year for his beloved *Ephestion*. Do you intend every year to have a funeral Sermon? To go and weep over their graves at that time, as you do when they are first put into them? If not, set some measures to your mourning, for of it self it knows no measure. And if you

you intend not to weep alwaies, why can you not ceaſe now? If it be not a thing to be lamented for ever, why ſhould it be ſo ſadly lamented at all? Decency indeed doth require ſome mourning, and naturall affection muſt be allowed its tears; but we muſt ſtay them as ſoon as may be, and not mourn as if we thought we could never mourn enough. For if we think ſo, then we muſt mourn alway, or elſe we ſhew that we had no reaſon to mourn ſo much. But if any man be reſolved to let the ſorrow take its courſe, and run as far as ever it can, let me tell him, that either his ſorrow will ſpend him, or elſe it will ſpend it ſelf, and ſo be cured without any thanks at all to him. It is a trite thing which I am going to add, but (to ſpeak with *Seneca*) I will not therefore forbear to ſpeak it, becauſe it is ſpoken by all: So it falls out that *he who will not put an end to his own grief, time will end it for him.* But this is moſt diſhonourable as hath been already ſaid, to expect, till it put an end to it ſelf, when it can run no longer, and not to end it our own ſelves by not permitting it to run at all without our leave. To be weary

of

of weeping is the baselt remedy for grief. It is far better for us to leave grief, than to let it leave us. It is a shame to let time conquer that, which hath conquered us. Seeing it must cease; let it cease by our valour and strength, not by its own weakness. Let it die by our hands, and not meerly because it can live no longer.

We are weary of nothing sooner than of grief, and therefore let us cease that, which if we would, we cannot long continue. It is well observed by *Pliny* the second, that as a crude wound is very angry under the Chirurgions hand, but in a short time doth both suffer it and require it; so a fresh grief doth use to reject and despise all comfort, but shortly after not only receives it most courteously, but also desires and expects it. And seeing if it can find no comfort, it will fairly cease it self; it is more like men, that we should comfort our selves and put a period to it.

Lib. 5. Epist. 16.

It may do us much harm before it end.

VIII. Ask thy self again, *To what purpose is all my mourning?* Every wise man intends some good to himself in what he doth; and therefore unless sorrow will do us some good, it is a foolish

ish thing to indulge unto it. But can any man that hath had his fill of it, tell us what satisfaction it hath given him? May we not put all our gains in our eyes (as the Proverb is) after they have wept so immoderately? Doth any man say he is glad that he mourned so much? Then he had best mourn again if there be so much gladness and profit in it. Had we not better say with *David* concerning his child when it was dead, I shall go to him, but he shall not return to me? I may bring my self in sorrow to my grave, but I cannot bring him up from the dead. I cannot water him with my tears, as we do a dry plant, that he may spring up again, but I may easily drown my self, and learn others by my example not to weep so much for me. What I would not have them do for me, why should I do for another? Why should I make my self miserable, and make no body else the better? The truth is, if there were only no good in it, it were the less matter; but it doth us likewise not a little harm. Though it will end of it self, yet it may breed us no small trouble before it end. This is all the comfort that such a man hath, and it is a very poor one; that

Πολλὰς ἀπώλεσε λύπη, ὑ μόνον Σῶμα διαφθείρασα, &c. *Pho. Epist.* 234.

that if his grief do not kill him, it will kill it ſelf: But many an one hath grief deſtroyed; many a body hath it diſtempered; and given moſt mortall wounds alſo to the ſoul it ſelf. Many affections move the ſoul moſt vehemently, but none more than grief, which hath been the cauſe of madneſs in ſome (as *Plutarch* hath obſerved) and in others hath bred incurable diſeaſes; and made others deſtroy themſelves. And this it may do either *naturally*, for nothing eats the heart ſo much as grief; nothing caſts ſuch a damp on the vital ſpirits as immoderate ſorrows; or elſe *providentially* by Gods anger, who is diſpleaſed to ſee us ſo angry and repining, and often inflicts worſe things upon us than thoſe which we cauſleſly make the matter of ſo dolefull complaints. Let us therefore ceaſe that which brings ſuch troubles before it ceaſe it ſelf; and when it is ceaſed, gives us a new ſorrow, to think that we ſhould be ſo unreaſonably ſorrowfull.

We muſt write upon this, as well as upon inordinate joyes, *Vanity of vanities, all is vanity and vexation of Spirit.* And therefore let us not be troubled

bled now, left we be troubled more afterward, to conſider how fooliſhly we were troubled. The Fable of *Niobe* which tells how ſhe turned her ſelf with ſorrow into a ſtone, doth but ſignifie the ſtupidity and dulneſs that waits upon grief, and the exceſſive melancholly into which it ſometime caſts us, which renders us as inſenſible as a ſtone. Take heed how you grow in love with ſadneſs, for it hath no profit wherewithall to recompence your affection to it; but payes your folly only with it ſelf, and ſuch diſeaſes as ordinarily uſe to accompany it. And we ſhould be the leſs in love with it, becauſe there are ſo many occaſions of it in our lives. We need not weep ſo much for the loſs of one thing, for we muſt expect continual loſſes. The world is not ſuch a place that we ſhould take care to ſpend all our tears at one time; we ſhall have occaſion enough for them, if we have any mind to weeping. Let us beſtow therefore the leſs upon one, becauſe there are ſo many objects to ſollicite our ſorrows. And if our ſouls be tender, and apt to receive the impreſſions of dolefull things, we have the more need to comfort our ſelves; for every

grief will but make us ſtill more apt to grieve.

And beſides what a folly is it thus to die with continual grief for him, who if he did grieve to die, his grief continued but a little while: He died but once; why ſhould we die alwaies? It is certain we muſt die, but of all deaths let us not die with grief; and much leſs for grief about that which we ſee we cannot avoid our ſelves. But let us be furtheſt of all from making our life a perpetual death; and grieving for that, which by grief we may ſo ſoon run our ſelves into.

Weep no more for thy friend, than thou wouldſt have had him weep for thee.

IX. Ask thy ſelf again, *Whether two friends do not think that one of them muſt die firſt?* Do we not ſee that in the common courſe of things, one man goes before another to his grave? Who then (if it had been permitted to thy choice) wouldſt thou have appointed to be the leader unto the other? Wouldſt thou have given thy ſelf the preheminence, and reſolved to have ſhewn him the way? Then death it ſeems is a good thing; for if it were evil, we can ſcarce believe thy ſelf-love is ſo little as to wiſh it might be thy portion

portion before another. And if it be good, then thou maieſt ſoon ſatisfie the pretence of loving them better than thy ſelf, by being glad that they enjoy it before thy ſelf. Or wouldſt thou have had both gone together and been encloſed in the ſame Coffin, and interred in the ſame grave? Then it ſeems it is no ſuch great matter to die as thou makeſt it, ſeeing thou art ſo willing to die alſo. And if it be no great matter for thee to live, then no more was it unto him. If the ſorrow of living without him, be greater than the ſorrow of dying with him, why then was not he deſirous that thou ſhouldſt die? And why did he pray for thy life and health when he died? And if he would not have thee to die alſo when he died, why doſt thou then live in a kind of death, and enjoyeſt not thy ſelf, nor the pleaſures of life? Either reſolve to die alſo, or elſe to live as a man ſhould do.

X. Ask thy ſelf, *How can I take my own death?* Certain it is that thou muſt die alſo; but if thou canſt not part with a friend, how canſt thou part with thy ſelf? How wilt thou endure

If his death be ſo ſad, thou wilt not be able to bear thy own.

dure that soul and body should be separated, if thou canst not shake hands with another body distinct from thine? Are not they the most ancient friends? Is not their union most strict and close? Can two men cleave so together as thy soul embraces its companion? What then wilt thou do when their bonds shall be untied, if thou canst not bear the rupture of lesser cords of love? What wilt thou think when thy soul sits on thy lips, and give thy body a farewell kiss, if thou canst not close the eyes of thy friend without so many tears? Will thy soul mourn after thy body is dead, as thou dost now lament the death of thy friend? Will it groan and sigh, to think of the hole where its flesh lies? Will it sigh to think that its old companion is then become the companion of worms? If not; then let it not groan so heavily for a less matter that is now befaln it. If it will; then why art thou troubled for thy friend, and not for thy own self, to think how sad thou must one day be? The fear of thy own death, must more than equall thy sorrow for the death of another man. And how canst thou have time to think of any thing else, if thou dost fear it?

Or

Or if thou doſt not fear it; how canſt thou fall under thy ſorrow, who haſt overcome ſo great a fear?

Doſt thou intend to go crying out of the World? If not, then be not now diſmayed at that which thou muſt bear ſo valiantly thy ſelf. Then do not mourn ſo much for the loſs of anothers life, which will but put ſelf-love into a moſt piteous caſe, when thou comeſt to yield up thy own. Death is no ſtrange thing (as I have ſaid) for we muſt all die. But then why ſhould we mourn ſo much, if it be ſuch an uſuall thing? If we mourn exceſſively, it is a ſign we think not of the commonneſs of it, and then how ſhall we take our own death, ſeeing it is ſuch a ſtranger to our thoughts? Let us but comfort our ſelves upon ſolid grounds againſt our own departure, and I will warrant you that ſhall cure all our other lamentations. Let us but dare to die our ſelves, and we ſhall not dare to cry ſo much for any mans death.

Iſidore of *Peluſium* thinks that our Saviour did not mourn for his friend *Lazarus* becauſe he was dead (for he knew that he was going to raiſe him *Lib. 2. Epiſt. 173.*

from the dead) but because he was to live again: And to come from the haven where he was arrived, back again into the waves and storms; from the crown which he enjoyed, to a new encounter with his enemies.

If thou dost not believe his interpretation, yet dost thou believe the thing? Dost thou seriously consider that the misery of this world is so great, that we should rather weep that we are in it, than that others are gone out of it? Then I ask thee again, whether when thou art dead and well, thou wouldst willingly live again? If not, then thou knowest what to say to thy self concerning thy friends death. If thou wouldst, then it seems thou canst be contented with this grief, and I will not go about to comfort thee, seeing thou lovest life with all the miseries thou createst to thy self.

But the very truth is, we are so sensible of our bodies, and have so little feeling of our souls or divine things, that it is ready to make us think we are not, when our bodies are dead. This makes death such a terrible thing. This makes both our own and others death so heavy, because it seems as if there were

were an extinction of us. That which we feel not, nor have any ſenſe of within us, is as if it was not. And therefore if we feel not heavenly things, and perceive not that we have a ſoul; we ſhall receive death as if it was the loſs of our ſelves, and then who can but be ſad? Let us live therefore in a ſenſe of ſuch things as may make us die willingly, and think that we our ſelves are not loſt; and then we ſhall not think that we have loſt our good friends, nor lay their death ſo much to heart.

Nor wilt thou be able to help others to bear their ſorrows.

XI. Ask thy ſelf likewiſe, *How wilt thou be able to comfort others, if thou canſt not comfort thy ſelf?* It ſhould ſeem by thy tears that thou art very ambitious of the name of a friend; but if thou be not able to comfort thy friend, what is he the better for thee? And how didſt thou deſerve to have the friend which thou haſt loſt? If thou art able, or haſt ever given any comfort unto others, adminiſter then the ſame cordials to thy ſelf. Why ſhould not that ſatisfie thee, which thou expectedſt with ſo much reaſon ſhould ſatisfie them? What thou wouldſt ſay

to another if his friend was dead; that ſay to thy ſelf. And if thou wouldſt wonder that he ſhould reject all comfort, then do not make thy ſelf a wonder. Didſt thou never tell any man that it is a ſhame to be impatient, when we can cure our ſelves? That they ſuffer nothing but what God and nature have appointed; that we muſt all expect ſuch loſſes; that no body knows whoſe turn is next? Take then thy own counſell, and be not ſuch a Phyſitian as cannot cure himſelf at all. Is thy diſtemper different from theirs? Are there not the ſame griefs and maladies in their minds? Then the ſame medicine will cure thee that thou gaveſt them. Or if it would not cure them, then thou waſt much too blame that didſt not ſeek a better both for them and thee. Or is thine ſome ſtrange loſs, the like to which never any ſuffered? Then this may comfort thee, that thou ſhalt never ſuffer the like again. For it would be more ſtrange, if a thing that never came before ſhould twice fall upon one man. If it be ſo ſtrange to thee, then thy courage will be as ſtrange to others. If thou art drawn into an example of ſufferings, then thou muſt render thy

ſelf an example to all of patience and contentedneſs. And ſo *Seneca* ſaith of the Brother of *Druſus*, that though *Druſus* dyed in the midſt of his embraces, and with his kiſſes warm upon his mouth; though he dyed in the very height of his fortune, with the moſt war-like Nations dead at his feet; yet he not only put a meaſure to his own grief, but taught all the Army how to be moderate alſo. And indeed he could not have ſtopt the tears of others, unleſs he had been of ſo brave a ſpirit as firſt to ſtop his own. If thou art a friend therefore unto any, let them all learn of thee how to be well ſatisfied. Comfort thy ſelf as thou haſt comforted others, or elſe as thou doſt intend to comfort them. And let it be ſeen by thy worthy behaviour toward thy ſelf, that thou art worthy to be a friend to another perſon.

XII. Ask thy ſelf again, *Whether friends only be mortal?* Do none die but they that love us? Muſt not all our enemies and they that hate us die alſo? Death then that makes thee ſad, may give thee comfort. As it puts an end to ſome comforts, ſo it is the common end

Death doth ſometime befriend us.

end of all miseries. Though we may not wish for the death of any, yet it is no harm to think that they must die who hate us, and their rage shall not last for ever. If nothing can cease their malignity, yet death can. It hath done us then no such wrong, but what it can repay us with the same hand that did it. Though we have now no friend, yet shortly we may have no enemy neither. This was one support to the Christians under their persecutions, that though their enemies (like *Saul*) did breath out nothing but threatnings and slaughters against them, yet their breath was but in their nostrils, and might soon evaporate and vanish away. *Julian*, called the Apostate, had done more hurt to the Christians than the ten Persecutions, if death had not suddenly wounded him with one of his arrows.

The *Marian* flames had devoured in all likelyhood a great many more bodies, if death had not shortned her reign, and so extinguished the fires. We have no reason then to look upon it as unkind, which may do us so many courtesies: nor to accuse that of cruelty to us, which destroys

destroys the cruelty of others towards us.

XIII. And now may you not well make one question more to your selves, and say, *Is there not more reason to be comforted, than there is to be sad?* If there be (as certainly there is) what should hinder your comfort, if you live by reason? If you do not live by it, then nothing that a man can say will comfort you. Nothing will chear us unless we think of it, and make it our own by meditation; neither will any thing sadden us unless we think of it also. Seeing then they are our own thoughts that make us either sad or merry, and we have more comfortable thoughts than heavy, we cannot but be of good chear, if we will not be enemies to our selves. All that we can say for our sadness is, that we have lost a friend, a very dear and perhaps only friend. But you have heard that there are more in the world, and that you have not lost this; and that you have more comforts remaining than are taken away; and that if you had none but God, you had enough; and if you will read again what hath been said, twenty other

Contentment hath more to say for it self, than grief hath.

other reaſons will offer themſelves to chear, for one that ariſes to make you ſad. If there was no reaſon at all to be ſad, then none need ſpend any time in giving comfort: But if they be very few in compare with others, and we are made to follow the moſt and ſtrongeſt reaſons, then he is not to be pityed, who notwithſtanding the ſmall reaſon of his ſorrow, will not be of good comfort.

The greateſt cauſe that I know of this ſort of trouble, is, when many that we love die ſoon after one another. So it hapned to that Prince (which the L. *Mountaigne* ſpeaks of) who received the news of his Elder Brothers death, whom he highly eſteemed, with a great deal of conſtancy; and ſhortly after the tidings of his younger Brothers deceaſe, in whom he placed much hope, did not alter the ſmoothneſs of his countenance. But when one of his ſervants dyed not long after that, he ſuffered himſelf to be ſo far tranſported, that he quitted his former reſolution, and gave up himſelf to all grief and ſorrow. The reaſon of this was not from the love that he bare to his perſon more than the reſt, but (as he well ſaith) becauſe being

L. 1. Eſſay cap. 2.

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top full of sorrow before, the next flood must needs break the banks, or overflow all the bounds of patience.

And so *Hier. Cardan* tells us, that after he had patiently born many reproaches, and the cruel infamous death of a son of great hopes; and the dangerous sickness of another son, and the death of his Parents, and Wife, with many other evils; yea and after he wrote a Book of Consolation against all these evils; yet he was overcome with grief at the death of an *English* youth, whom he brought from *Dover* with him, as he passed from *Scotland*, in the time of *Edward* the sixth. And he gives the same reason for it that the other doth; *Fatigatum multis adversis, oppressit me hac extrema infelicitas*; being wearied before with many griefs, this last unhappiness made me fall to the ground. It was not its strength, but his own fore-going weakness that made him fall. It was not heavy, but it came upon the back of many other loads, and so oppressed him. *In Dialog. cui tit. Guilielmus.*

But something had been said to this also; For holy *Job* was in the same condition and far worse; one messenger did

did tread upon the heels of an other to bring him tidings of his misery; and yet he was patient, though he himself likewise was in his own body most sadly afflicted. We have the same grounds of comfort that he had; and abundance more than was known in those younger times. And when one cause of trouble falls upon the neck of another, we can add one reason likewise unto another, and so be comforted. For our troubles can never be so many, as the causes of our consolation are. Yea, one single reason of those that I have propounded will answer all. Do we not know very well that all friends are mortal? Then it can be no new thing (if we well consider it) for two or three to die after we have lost one: But the loss of one doth rather mind us of the mortality of all. And doth not God govern the world in the death of the last as well as of the first? Then there is no less wisdom and goodness in it when many die, than when one. He that can solidly comfort himself in the death of one, will not be immoderately troubled for the loss of more. If we let our grief indeed work under-ground, while nothing of it appears: if our hearts be loaded

loaded with it, though our eyes look not heavily before others, then it is no wonder if it do at last break forth. When the heart is over-charged, and can find no other way to ease it self. But if we take a course to comfort our hearts at the very first, and make them truly contented; or if we let not the grief settle it self, but labour to dislodge it, then we shall be the better disposed to bear such another cross with the like patience. For then a new trouble doth not come upon the other, but only follows after it: It doth not add to the former, but only comes in its stead; it doth not augment, but only renew our grief.

XIV. And now is it not time to conclude these questions, and to say to your selves, *Why should not reason do that which little or no reason can do?* The more we are men, shall we be the less in peace, and cry like children? Nay, children weep while they see their Parents put into the Grave, and within a day or two they forget their sorrows; why cannot we do so also? Though they know not their loss, yet they know not the reasons neither why they should not

We should not be the more troubled, because we understand our trouble.

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be diſcontented for their loſs. Though they have little underſtanding of their ſufferings, yet they have as little knowledge of our comforts and ſupports. And as for brute creatures, you ſee that they make a doleful noiſe for the loſs of their young a very ſhort while, and then they remember it no more. Some of the people of *Gous* (if I forget not) uſed at the age of ſeventy years either to kill their Parents, or pine them to death, and to rejoyce much at it. They thought that they had lived long enough, and that it was both a miſery to themſelves, and a great burden to their children to have them continue any longer. The *Caſpians* alſo and ſome of the people of old *Spain* had the like cuſtom, which we well call inhumane and barbarous. But why cannot underſtanding teach us that, which want of underſtanding taught them? Why ſhould Barbariſm make them rejoyce at what they did themſelves, and Chriſtianity make us ſad at what is done by God and the order of things? St. *Hierome* reports that in his time there was at *Rome*, a man who had had twenty Wives, marryed to a woman who had had two and twenty Husbands. There

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was great expectations which of them should die first; and when the man buried her, his neighbours crowned him with Lawrel, and caused him to bear a bough of Palm in his hand, in token of a Victory, at his wives funerals. It seems that men can sport at death if they list, and laugh at that which makes so many cry. Why then cannot reason make us moderately sad to bear that, which humour and fancy can make men not to lament at all? Why cannot our Religion do more with us, than the people or our friends, who it is like can laugh us sometimes out of our sorrows?

If I have not said too much in this argument, I have some confidence, that I have not said too little. And indeed I have said more than I first intended, and so much that if any have the patience to read it through, me thinks the very length of the discourse should make them forget their sorrows; and by thinking so long upon another thing, they should not remember what they thought upon before. One soul is scarce big enough to hold all these considerations, and the thoughts of grief also. Here are so many that they are able to thrust

sorrow out of doors by their multitude, if not by their strength and force.

And yet notwithstanding I must detain you a little longer before I give your thoughts leave to turn themselves to other things. For I am of the mind that all these considerations will only asswage the grief, and pricking of the wound; but will not quite heal it, and take away its putrefaction. I shall therefore commend two or three things, for the pressing out all the filthy matter, for the closing of the sore, and to make the soul perfectly whole and sound.

SECT.

SECT. VIII.

Some other things are proposed for the perfect cure of the soul; The first of which is deadness to the world; and the casting out false opinions. The second is the changing of our sorrow into another kind. The third is the Life of our Lord Jesus.

BE *dead to all things*, and thou wilt not be offended that they die. Mortifie thy spirit to the world and all things that are in it, and when thou hast left them, it will seem no wonder that they leave thee. Think with thy self often that thy friends are dead, that thou seest them carryed to the grave, that thou beholdest worms crawling out of their eyes and mouth, and try how thou art able to bear that thought. Think that he or she that lies in thy bed by thy side, is as cold as a stone; think that thou embracest the carkass of thy dear friend, and ask thy soul how it can brook it. Think thus often, and though thy soul may start at the first, yet at last it will be patient. That little sadness will banish and chase away all the great-

1. It is not their death, but the life of something else that troubles us.

er, that else would seize on thee hereafter. There will be little to do when death comes, if thou constantly dost this. Thy soul will be so loose from them, that thou wilt not give a shrike: none will hear the strings crack when you are separated. Death will not be a breaking of your society, but a fair and easie untying of it. Nothing will happen to you but what you have looked for long before; and you shall be able to say, This is not the first time that I have seen my dear friend dead. Yea, think with thy self that thou seest thy own body laid in the grave, and that thou feelest thy self as cold as a clod of Earth. Think that thou art turned into rottenness and dirt, and that thou art forgotten by thy neighbours. If thy soul can endure these thoughts, then why should it be troubled at the death of another? This is a kind of death to be so separated from thy body in thy thoughts. It is all one not to be in the body, and not to feel that thou art in it. Raise thy mind then up toward heavenly things; fix thy thoughts on God and the life to come; think that thou seest thy self in heaven among the Saints of God; and while thy soul

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is there, it is not in thy body here below. This kind of death differs from that which will be hereafter, in this only; that then thou wilt be more perfectly out of thy body. But if there be no trouble in this separation which thou now makest even whilest thou art in it, There will be far less trouble (one would think) quite to part with it, and to get from it.

And the way to be dead to these earthly things, is, to change our opinion of them, and to see them to be what indeed they are, empty and unsatisfying, changeable and unconstant. Of this I have spoken before in the former discourse, but seeing it is a thing so great and fundamental to our contentment, let me again present you with it. We are the cause of our own grief, by magnifying the things of the world to such a value, that the loss of them shall be worth so many tears. We think that they are happy who are rich and honourable, though they be never so wicked and unskilful how to live. We presently cry up a man for wise, and what not? Who (to use *Arrianus* his phrase) is preferred by *Cæsar*, though it be but to be Groom of his close-stool.

We must not let false opinions live.

ὅταν Καίσαρ αὐτὸν ἐπὶ τοῦ λασάνου ποιήσῃ, &c. L. 1 cap. 19.

And on the contrary, we deſpiſe vertue if it be in a thread-bare coat, and count him a fool who is unfortunate. No wonder then, that we cry and whine like children, when we loſe any of theſe worldly things; ſeeing we think our ſelves more happy than men in the enjoyment of them. We think that we are undone when we part with that which we have ſuch an high opinion of; and there is no way to make us think that all is ſafe, but by altering of that fooliſh opinion. We expect what cannot be, and will not be content with what may eaſily be. We cannot make the things of this world to be ſtill and quiet, but may make our ſelves ſo; and the way to that quietneſs is well to conſider their inconſtancy, and that our happineſs is in ſomething better.

It was a good rule which *Pythagoras* gave to all his Schollars, and is the ſame that I would have you learn, Τὸν πλατὺν μὴ βαδίζειν. *Do not walk in the high way, i. e.* Do not follow the common opinions; be not led by vulgar and popular apprehenſions. Rectifie the ordinary conceits which you have carelеſly entertained of things, and judge of them

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as they are in themſelves, and not as they are reputed of. If we would do thus, then that which is the cauſe of our ſorrow, would be the cauſe of our tranquillity; becauſe nothing hath left us, but that which we knew would not ſtay with us. We mourn now becauſe things are ſo inconſtant; but then we ſhould not mourn, becauſe we knew them to be inconſtant. If we could make it good that any of theſe things are ours, then I might avouch it, that they would never have left us: But if they were not ours, why are we offended, that God doth what he will with his own? And beſides, ſhall we who are ſo inconſtant, oblige all things beſides our ſelves to conſtancy? Shall we whoſe deſires are ſo reſtleſs and uncertain, expect that all things but only we ſhould be ſtable and quiet? No, let us look into our ſelves, and we ſhall find ſo much difficulty to ſettle them, that we ſhall not wonder that other things are unſettled. And again, if things be ſo mutable, why ſhould we not think (as I have already ſaid) that they will one day change to what we would have them? But ſuppoſe they ſhould, what are we the better? If our opinion be not turned too, we ſhall be

as much afraid to lose them again, seeing they are so unconstant; as now we are desirous to have them by the benefit of their inconstancy. We must therefore alter our esteem of things now, else we shall only change our trouble, but not be rid of it, when things are changed. *Adeo nihil est miserum nisi cùm putes, &c.* So certain it is, that nothing is miserable, but when we think it is so; and that nothing will make us happy unless we think that we are happy. And we had better think so now, than stay to be taught this lesson by the dear experience of a great many troubles. Let thine estate be never so prosperous, yet if thine heart be unmortified, thou wilt never be the nearer, but rather the further off from settlement. For they that have the greatest abundance, are the soonest disturbed by every trifle, because they are not used to have any thing go contrary to their humour.

But if thou wilt take any comfort from the unconstancy of things, let it be this; That if thou thinkest thy self therefore unfortunate, because those things are gone that were joyful, then thou mayst think thy self happy enough, seeing the things that are unpleasant are going

going away also. And think I beseech you once more, and be of this opinion, That there is nothing better in this world to thee than thy self. As long therefore as thou hast thy self, why shouldst thou be troubled, especially if thou thy self thinkest never the worse of thy self, because thou art poor and destitute of friends? For these take away nothing of thy self, nor can any thing in the world deprive thee of thy self. And as *Boethius* well saith, This is the condition of humane nature, that it then only excels all things here, when it knows it self, but when it doth not, it is below the very Beasts: For it is natural for them to be ignorant; but for a man it is the basest vice, especially when he is ignorant of himself.

There was a Fable among the Heathens which wise men understood to contain in it great Philosophy. In the midst of this sad discourse, it will please you perhaps, if I relate it; and it will please you a great deal more for to learn and live by it. After *Jupiter* had made the world, he thought that men would not be restrained from sin without rewards and punishments; and so he made two great barrels, the one full of good

good things, the other full of bad, to be ſent down among men as there was occaſion. *Pandora* being very deſirous to know what was in theſe barrels, did one day broach them, and all the good things flew out towards heaven, and all the bad towards hell. Hope only and Fear remained in the bottom of theſe Casks; the former in that of Evil things, and the latter in that of Good. When this was done, *Jupiter* threw down theſe empty Tubs to the earth, and all mortals ran at the rareneſs of the ſight to ſee what they could find in them. Some looked into the one, and ſome into the other, and though both of them were empty, yet they thought verily that the one was full of good, and the other full of evil. And ever ſince it came to paſs that here below we have nothing but a fancy or conceit of Good mixed with fear and jealouſie; and a meer conceit of Evil, with ſome hope in the compound of it. The Morral of it is this, That the things of this world are but empty Goods, and inconſiderable Evils. They are our own opinions that trouble us with the ſhadow of evil, and that flatter us on the other ſide with a fair ſhew of Good.

All

All ſubſtantiall Good is in heaven, and all dreadfull miſery is in hell. If we go to heaven, we are well enough whatſoever we loſe; if we fall into ſin and ſo into hell, we cannot be well, though we ſhould enjoy all the world; and while we ſtay here below, there is no good thing we enjoy but is accompanied with fear: and no evil we ſuffer but is attended with Hope. And there is no hope like that which is laid up in Heaven, of enjoying a bliſs ſincere and pure, without any allay at all. Let us turn our minds then toward theſe heavenly things which they did but dream of in the dark ages of the world. Let us heartily believe the Goſpel which hath brought to light eternal life: And then we ſhall think our ſelves happy enough if we loſe not thoſe things: and perhaps the death of our friends and ſuch like croſſes befall us, that we may not loſe them.

The Almighty Goodneſs draws our thoughts and affections, by theſe means, from tranſitory comforts: and calls them up thither where we hope our Friends are arrived. See, ſaith he, here is your Home; here is your reſting place; here is the immortal Inheritance that

that never fades away. If you love your ſelves, mind the way hither: and ſuffer nothing to turn you out of it. Whatſoever croſs befalls you, take it up and carry it along with you: Let it only ſpur you to make the more haſte to Eternal joyes. Where when we are once ſeated aloft, amidſt thoſe glorious objects which then ſhall incompaſs us; with what contempt (as an ingenious Perſon * ſpeaks) ſhall we look down upon this Morſel of earth, which men have divided into ſo many Kingdoms; or upon this drop of water, whereof ſo many Seas are compoſed. How ſhall we ſmile to ſee men ſo buſie about the neceſſities of a Body, to which we no ſooner give one thing, but it asks another: and ſo diſquieted through a weakneſs of ſpirit which daily troubles them, as to unwiſh that to day, which the day before they wiſhed for. Enter, if it be poſſible, into theſe generous thoughts before hand. Begin to ſpeak of the World, as you will do when you have forſaken it. Acknowledge it to be a place, where you muſt daily loſe ſomething, till you have loſt all. And by theſe and the like Meditations, let your ſoul aſſuredly conceive, that having had its

* *M. Malh.* to the Princeſs of *Conty.*

its Original from Heaven, it is one of the number of those, which must one day return thither.

In the mean time, when the daies of Mourning come, and sorrow will not be denyed its place; let me recommend this advice to every man. As soon as it is possible, *Turn thy sorrow for thy friend into sorrow for thy sins.* Remember that thy tears may be due to some other thing, and the cure of that will cure all thy other griefs. If thou art not a Christian, then it is thy duty to mourn neither for one thing nor other, but only to bewail thy self. Let the dead bury the dead (as our Saviour said) do thou presently follow after thy Lord with tears. Take no care of funerals, think of no earthly thing, but only how thou mayest be a Christian. And if thou art so, then thou oughtest to rejoyce that thy sins are pardoned, and that thou hast not the greatest cause of grief; and this joy sure will swallow up all thy sorrows. There is scarce any thing so considerable in our bodies that is seen, as our tears, for they are the most notable expressions of what is in our hearts. The hands (as *Ant. Guevara* observes) do work, the feet

II. Our tears should be kept for that which is the cause of death, and all our tears.

feet do walk, the tongue speaks, but it is the heart only that weeps. The eyes are but the spunges of the heart, through which its affections are drained and dried up. An afflicted heart hath neither hands to labour, nor feet to walk, nor can it find a tongue to speak, but tears are all that it hath to tell you what it wants. And therefore we ought to reserve these for some greater thing than our dead friends, which our heart ought much to be affected withall. As our Saviour said to the women of *Jerusalem* when he was going to the most cruel sufferings, so might our friends say to us when they are a dying, Weep not for us, but weep for your selves, if you be dead while you are alive. Mourn more than you do, if you have not yet mourned for your sins and amended them: But if you have, then rejoyce in the favour of God, and bless him for his Son Jesus, who is better to thee than ten Sons, or all thy friends which thou lamentest. Are our sins dead as well as our friends? have we buried them in the grave of our Lord? are we risen again to an heavenly life? Let us go then to God, and pray to him, and praise him, and this will give us ease. But if we be troubled

for

for ſin; then ſure we ſhall not add another ſin by immoderate ſorrow, and forgetfulneſs of Gods goodneſs. If it be ſin we hate; then bitter complaints and diſcontents muſt all be hated. Would you indiſpoſe your ſelf to pray, to praiſe God and meditate in his ſacred Word; Would you render your ſelf unfit to receive the Sacrament of his moſt bleſſed body and blood? If not; then mourn but ſo much as will not hinder any of theſe, and you have leave to mourn as much as you pleaſe. Stop but here; and there is no man will lay any reſtraints upon you. But then how ſhort your mourning muſt be, you will ſoon gueſs, and the Sun muſt not go down upon your grief, no more than it muſt upon your wrath. But if you take no great care whether you diſturb your ſouls or no; then you have moſt reaſon to mourn for that careleſneſs and neglect. Go then and bewail your unkindneſs to God, your unthankfulneſs for his mercies, and unbelief of his Goſpel; for you can never take your hearts in a better time, than when they are ſo ſad, and inclined to be ſorrowfull. Tell them that now they are very well diſpoſed for a neceſſary buſineſs; and bid them

them look if there be not something else to bewail that is more considerable. Ask thy self, hast thou not deserved this and ten times more? Wilt thou add another sin, when thou shouldst cease all sins? Hast thou not been carelesse of seeking God? Hast thou not foolishly wasted thy precious time? And art thou not troubled at all for that? Yea art thou now impatient, as if God dealt hardly with thee? And wilt thou spend more time badly, when thou art taught by the death of thy dear friend how short it is? It is most incongruous thus to bewail the death of a child or acquaintance, when thou art like to die thy self both body and soul. And when thou hast mourned for thy sins, thou wilt be taught thereby how little thou oughtest to mourn for thy losses. For even our tears for sin must not be immoderate, and therefore much less must we dare to let them flow in abundance for our losses. So you know the great Apostle commands the *Corinthians* to comfort him that had been guilty of a great sin, and receive him again into the Church now that he repented, *lest perhaps such an one should be swallowed up with overmuch sorrow*, 2 *Cor.* 2. 7. I

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wish all those who are ready to destroy themselves with grief, would seriously consider this, that we may not over-load our hearts with grief, for our sins themselves, which are the causes of all other sorrows.

We cannot please the Devil better than by discontent. He would fain oppress every good man with some passion or other; let us take heed how we joyn with him against our selves. If we have left his service, that is enough to provoke him. If we have bid defiance to his pleasures, this doth incense him, and we must expect that he will endeavour to overcome us with griefs.

The Devil is mad against all good men; and therefore let all those who have irritated him against them, beware how they now prove cowards, and execute his vengeance for him with their own hands. Let us take heed (as *Photius* excellently expresseth it) lest we be good at stirring up and provoking the envy and rage of our adversary; but naught at resisting and overcoming him by patience and perseverance to the end. Κινῆσαι μὲν ἀγαθοὶ, Νικῆσαι δ' οὐκ ἐθέλουσι.

But if we muſt needs weep for the loſs of ſomething here, let it be for the afflictions of the people of God. Let us mourn to ſee the Church ſit like a widdow in her black garments. Let it pitty us to ſee the blood of Gods ſervants ſhed like water upon the ground. If our own ſins do not trouble us, let us weep to ſee the wickedneſs of the world, and let our eyes run down with tears, to think that men do not keep Gods Law. Some ſuch channel we ſhould cut for our tears, and not let them ſpend themſelves on this faſhion about our own perſonal troubles. This is a method both to ſtop our tears, and likewiſe to make them uſeful to us while they run. It is a way to eaſe us of our preſent grief, and of all others alſo. We ſhall exchange that ſorrow that would have troubled us, for a great deal of joy and comfort. Whereas our worldly grief would have left the heart ſad, this will leave it light and merry.

III. The life of our Lord Jeſus gives us the greateſt comfort againſt death.

Believe throughly that the Lord Jeſus lives, and ſo thou maiſt both expect a reſurrection from the dead, and likewiſe hope for comfort from him when thou art left ſad and deſolate. The body it ſelf doth not die any more than corn

corn doth; which dies, that it may live and ſpring up again with large gain and advantage. Are we loth to throw the corn into the ground, and do we not patiently expect till the harveſt comes? Why ſhould we then bury our friends with ſo many tears, ſeeing they are but laid in the Womb of their mother again, that by the power of God they may have a better birth? The Heathen could ſay much to comfort themſelves, but they knew not this comfort; for indeed they were rather *contented*, than *comforted*. Thoſe that did think themſelves moſt wiſe, and judged that they had the beſt ſupports, did only dream that the ſoul make take another body, and ſhift its place at ſeveral times: But we know that there will be a time, when even our ſcattered aſhes will fly into one anothers embraces again; and a new life will breath into our duſt, and make it ſtand upon its feet. And then in the mean time, if our condition be never ſo ſad, and we be left all alone; why do we not ſolace our ſelves in the great compaſſion of our High Prieſt, who hath a feeling of all our miſeries which we endure? Can we expect that ever he ſhould love us more than when we are

like unto him in ſufferings? We ſhould be ſo far from being ſad at what befalls us, that we ſhould think, if our condition was a little worſe, we ſhould be more dear unto him than now we are, when nothing extraordinary is hapned to us. No man can be alone as long as he lives who hath ſaid, I will not leave you comfortleſs like fatherleſs children, I will come to you. Did not he bid his Diſciples to be well content, when he himſelf dyed? Did he not leave his peace with them, and bid them that their hearts ſhould not be troubled? And what is the death of one of our friends, to the departure of the beſt friend to the world that ever was, from his little flock of friends? Did not Chriſt know what he ſaid, when he was going to die? Did he adviſe them not to be troubled, when it was impoſſible that they ſhould be otherwiſe? And if they were not to be troubled then, I am ſure we have leſs reaſon to be troubled now; both becauſe we have a leſs loſs to bewail, and we have a ſtronger and more excellent comfort againſt our loſs. Our friends are as much below him, as his ſtate in the grave was beneath that to which he is now advanced in the Heavens. Their

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hearts were not to be troubled when He that is the Lover of the world was held in the chains of death, becauſe they knew that he would looſe them; Why then ſhould we be diſturbed for the death of one that loves us only, when we know that *Chriſt is riſen, and that he is in the Heavens; Angels, Authorities, and Powers being made ſubject to him.* If an Angel was neceſſary for our comfort, we ſhould not want his Miniſtry. He is ſo full of Love and compaſſion towards us, that if he did not think he had left Cordials enough to ſupport us, he would come himſelf to chear us, and raiſe our friend, as he did *Lazarus*, from the dead. But now we may well live in hope, *and he hath given us ſtrong conſolation and good hope through grace.* Let us have patience but a little, and we ſhall not be capable of mourning any more; All tears ſhall be wiped off from our eyes, ſighing and ſorrow ſhall fly away.

SECT. IX.

The Concluſion. Which contains an advice to thoſe that are in love with ſorrow. And an advice for the reaping profit by this Book. And a brief recapitulation of the chief matters in it.

Let no man therefore be in love with tears.

REmember then I beſeech yon, whoſoever you are that caſt your eyes on theſe lines, what I ſaid at the beginning. Take heed you do not indulge your ſelves in your tears. *Eſt enim & dolendi quædam ambitio*, for there is a certain ambition even in mourning, and men think that they ſhall be the better thought of for their grief. But aſſure your ſelves, that if we ſtudy to exceed one another in grief, it is but juſt with God that we ſhould never want miſery enough, ſeeing we are ſo ambitious of it. If we will mourn immoderately, when he would have us to be patient; we ſhall not keep our ſelves patient, when perhaps there is little or no cauſe to mourn. When the air is diſpoſed to rain, it is a long time before we can recover fair weather; and every little cloud

cloud will fall a Weeping, which at another time would have been dry and barren. And juſt ſo it is with thoſe that ſtrive to gather as many clouds as they can to overcaſt them, and make them ſad. It is ſo long before they can diſperſe them all, that every little thing renews their grief; as if a chearful day ſhould never ſhine upon them more.

It was a very handſome device that one of the Ancient Phyloſophers uſed to comfort *Arſinoe*, when he obſerved her to Weep immoderately for her Sons death. Let me intreat you ſaid he, to lend me your patience till I tell you this ſtory: On a time *Jupiter* conferred honour upon all the leſſer Gods or divine Powers, and there was none of them wanting but only Sorrow. When all the reſt were gone away rejoycing, ſhe came and begged ſome honour alſo with many tears and intreaties. *Jupiter* having conferred all honours that were worth any thing upon the other Heavenly Powers, He granted to her all that which men beſtow upon their dead friends (*viz.* grief and tears) as beſt befitting her quality. Now all theſe little Deities (ſaid this wiſe man) do love thoſe moſt that love and honour them,

and ſo doth Sorrow alſo. They beſtow moſt of their gifts on their Votaries, and thoſe that pay them conſtant ſervices; and they care not for thoſe that obſerve none of their ceremonies. If you therefore beſtow no honour upon Sorrow, then ſhe will not love you, nor come to you: But if you ſtudiouſly ſeek how to pleaſe her, and honour her by tears and lamentations, and all ſuch ſad things that are the offices wherein ſhe delights; ſhe will be in Love with you, and you ſhall never want her company, nor be without occaſions of doing continual honour to her. She will be continually ſupplying thee with tears to pour upon her Altar, and filling thee with ſighs, which are the incenſe which ſhe loves thou ſhouldſt evaporate toward Heaven. By this Art the wiſe man ſtaid her tears; for ſhe knew that he meant, that if we give way to grief, we ſhall never want it: and much more if we ſeek for arguments to aggravate it, it will ſtick ſo faſt unto us, that it will never forſake us. Though love and reſpect to our friends, and the natural affection which diſtinguiſheth us from beaſts, do allow and require moderate ſorrow and ſadneſs of our ſpirit; yet an intem-

intemperate grief and afflicting of our ſouls is *unreaſonable*; for it doth *them* no good: and it is *unnatural*; for it doth both our body and mind abundance of harm, and let me add likewiſe, that it is *unchriſtian*, and argues that we have little hope in God either for our ſelves or others. God hath done us the honour to make us Prieſts unto himſelf; and you know it was the Law for the Prieſts, that none of them ſhould mourn for a dead friend, unleſs he was of their neareſt kindred; And therefore let us take heed how we make our ſelves unclean for the dead, by Weeping ſo, that we ſhould unfit our ſelves for any Chriſtian ſervice, which God hath appointed us for our conſtant imployment. Can you mourn and praiſe God too? Can you pour out your ſouls to God, while you pour out theſe tears of grief? Can you pray in faith for other things, and not be able to believe that you can live without a friend? Can you read ſeriouſly, when your eyes are ſore with the ſharpneſs of your ſorrow? Can you meditate of heavenly things, while your thoughts are filled with the images of ſuch doleful objects? If not; know that you defile

your

your Priesthood, and that you must instantly cleanse your selves, that you may be fit continually to offer up spiritual sacrifices unto God.

And for a conclusion of this discourse, remember what I said in the former Treatise, That you must lay these foundations and grounds of comfort within your selves, or else you will alwaies be troubled. It is something within us that must satisfie our minds, and not the enjoyment of any outward good; and therefore we must work these principles into our hearts, for even *They* if they be without us, will not profit. We either think it is the thing we want which will cure us, when as it is without us; or else that we have reasons enough to comfort us, when as alas! we want them also, because we let them lie without us, and have them not in our minds. We have more waies than one to abuse and deceive our selves. At first we think that if we had what our hearts desire at this present, we should never be disquieted: And when by reason and experience we find it otherwise, then we make a great many good principles upon which to rest our souls, but they are at a great distance also from our hearts;

He must write these things in his heart, who would find the comfort of them.

hearts; and when we ſhould uſe them, they are none of our own no more than any thing in this world.

Let theſe two things then ſettle themſelves in our minds, which will lead us into the right way of fortifying our ſouls both againſt this and all other trouble. Firſt, Never *think that the things which thou wanteſt will cure thee*; for they will rather make the wound wider, and inlarge thy wants. The more we have, the more we deſire ſtill to have; and the way to think we have enough, is not to deſire to have too much. It is very well obſerved by *Plutarch*, that it ſeems to us as if our clothes did give us heat, when as they are cold of themſelves, and in a great heat we ſhift our clothes to make us cool. Juſt ſo do men think, that the things without them will afford them content; and that if they had a ſumptuous houſe, and had riches at command, and were encompaſſed with ſervants, and had their friends to bear them company, they ſhould live moſt ſweetly and deliciouſly; when as experience teaches us, that we are ſtill deſirous of ſome change in one thing or other about us. It is the heat of our own bodies that keeps

Περὶ ἀρετῆς.

keeps us warm, which our clothes do only contain and keep in, that it may not fly abroad, and diſperſe in the air: and ſo is it the livelineſs and ſtrength of our own ſpirit that muſt make us live merrily, and which gives all the pleaſure and grace to theſe outward things which miniſter to our comfort. They can only help to maintain and increaſe our delights; but our delight muſt ariſe from a more certain cauſe within our ſelves. Add one heap of riches to another, build great houſes, invite to thy ſelf friends and lovers; unleſs thou doſt free thy ſelf from thy own deſires, unleſs thou doſt put an end to thy fears and cares, and ſuch like things, thou doſt but like him that adminiſters Wine to a man in a Feavour, or Honey to a Cholerick perſon, or meat to him that is troubled with the Collick; which do not ſtrengthen, but deſtroy them. The leſs we have, the better it is, unleſs we deſire but a little. And therefore it is of abſolute neceſſity, that we form to our ſelves ſuch ſtrong principles as will moderate our deſires, and make them reaſonable. But then let me tell you in the ſecond place, *That a good Book, and a Treatiſe of the Principles of Contentment*

may

may be without us as well as any thing elſe. We think that we have good reaſons of being quiet which will comfort us upon all occaſions. But where are they? In our Book? That is no more ours, than our money that bought it, unleſs the Book be in our heart. We muſt labour to write theſe truths on our ſouls, and turn them into the reaſon of our minds. *Things of faith we muſt make as if they were things of reaſon: and things of reaſon we muſt make as ſenſible as if they beat continually upon our eyes and ears.* Let us colour and die our ſouls with theſe notions, or elſe they will do us but little good. If this Book lie by us, and not in us, it will be little better than waſt Paper. Ἀλλὸ γάρ ἐστιν ὡς νῦν τραπέζιον, *&c.* ſaith *Epictetus.* For it is one thing to have Bread and Wine in a Cup-board; and another thing to have them in our body. When they are eaten and drunk, they turn into fleſh and blood, and make us luſty and ſtrong: but when they lie by us, we think indeed we have them, but they afford us no nouriſhment or refreſhment at all. Even ſo it is in theſe things, If we inwardly digeſt them, and turn them (as it were) into the ſubſtance of our ſouls, they will make *Arrian. l. 2. cap. 9.*

make us of a lively complexion; but elſe we may be pale with fear, and pine away with grief; and it is not their fault, but our own. And as he that doth not eat when he ſhould, may have no ſtomack when he is weak, but preſently vomit up his food again: So he that minds not theſe things till he be ſick of his troubles, and in great need of comfort, will find his ſoul (it is moſt likely) very impatient of the remedy; and it will be a trouble to him but to read that which will quiet him.

Thus I obſerve it was with a very great man, a perſon indowed with an extraordinary meaſure of wiſedom: who rejected himſelf in a time of ſorrow, all thoſe counſels that he had skilfully adminiſtred to others. *Julius Scaliger* I mean, who writing to a friend of his to comfort her in her Mourning *, beſeeches her to remember, how far it is from common Prudence, *Not to lay down that grief for our own ſake, which we have taken up for the ſake of another: and that it is not the part of a ſound judgement to accuſe the fates as if they had done us wrong, and to take a ſevere puniſhment for it upon our ſelves. Conſider alſo, where*

Epiſt. 67. ad Marg. *Vitelliam.*

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is that perſon we Weep for? If in Heaven, what need is there of our howlings? If in miſery, why do we add loſs to loſs, evil to evil, and becauſe he is miſerable againſt our will make our ſelves freely and willingly miſerable? But this above all things I would have you keep in mind, that you have nothing, which you have not received; and therefore you owe thanks, even now, for what you had, to him from whom you received it: and ought not to reproach him for calling home his own. For all the benefits beſtow'd on Mortals are like all things here, ſtand withering, and cannot laſt for ever: nay unſteady, inconſtant and never equal. If therefore we enjoy any of them, we muſt place it among our felicities, that we were owners of it: And when by the ſevere Laws of the Univerſe it is ſnatcht from us, we muſt refreſh our ſelves with the remembrance of it, as if it were preſent, and not vex and torment our ſelves, becauſe of its abſence. Many things like to theſe, and perhaps better, he ſaith he could ſuggeſt if he thought it needful. And yet this very Counſelour, I obſerve, when his turn came to weep,

was

was ſtrangely overcome with ſorrow, for the death of a little ſon of his; but a child of great hopes. He cries out lamentably, and bewailes himſelf without meaſure, ſaying, *In illo vivebam, in illo interii**, *I lived in him, and in him I dyed.* I know he is happy, and therefore I do not bewail him in my ſelf, but my ſelf in him: by whoſe fall I am faln alſo. I ſay I bewail my ſelf, who die a new kind of way, and am killed by anothers death. And then reckoning up the arguments whereby his friends ſtudied to comfort him (the very ſame wherewith he thought he could comfort others) he deſpiſes them all, as not worth a ſtraw; telling them, that they expreſſed indeed a great deal of humanity to him, but not much wiſedome. For his loſs was ſo incomparable, that there was no hope he ſhould ever ceaſe to lament it. In this I believe he found himſelf happily miſtaken: For time which ends all things, will end our grief, though we ſtrive never ſo obſtinately to hinder it. His proceeding is ſlow (as one ſpeaks) but the effect is infallible. But we may learn by ſuch examples as this the neceſſity of concocting our own thoughts, and ſetling

* *Oratio in luctu Andeſti filii.*

ſetling our ſelves upon our own rules and preſcriptions. Otherwiſe we ſhall be in danger (as he pathetically expreſſes his miſery) to celebrate the obſequies of our friends in a ſadder manner than the Heathen did. For they ſacrificed to their Ghoſts only with the blood of Beaſts; but we ſhall offer up to their memory, all our counſels, and be at the charge of loſing our very Reaſon.

A recapitulation of the chief things that have been ſaid.

Meditate therefore ſeriouſly of what hath been ſaid. Think that you are not loſers by your friends gains, and that there is no reaſon to be ſorrowful when they are filled with joy. We love our ſelves indeed better than we do them, and are troubled at our own loſs, not at theirs; but then if the loſs be our own, we can tell better how to repair it. This is our comfort; that it is in our own hands to eaſe our ſelves, if we be the cauſe of our own trouble. Conſider often that it is as natural to die as it is to be born; That God gives us every thing upon this condition, that we ſhould be content to give it up again when he pleaſes to call for it. That God is a loving Father, and doth every thing for the beſt. That he would have us

love *him* more, when he leaves us nothing else to love. That nothing can be dismally sad, which by his grace and our care may be turned into joy. That we ought to turn our sorrow into care, lest there be something worse to sorrow for; even the sin of our immoderate sorrow. That we ought to live so, that we may comfort our selves with hope we shall see our friends again that die in the Lord. That seeing we must die too, and others must weep for us; by our life we must leave them something to comfort them, in hope that we are better, than if we were with them. We must often consider how much of our grief depends on meer fancy, and not on things. We were perhaps at a great distance from our friends while they lived, and did but seldom see them. The case is not much altered now that they are dead. If we have sustained a loss, we do but double it by losing our own quiet and comfort also. And yet there is more cause of thankfullness than of repining; both that we had them so long, and also that God hath taken away only them. Our grief at last must cease; and that which will end it then, may end it now. Or if it must

end

end it [illegible] by its own weariness; it is a shame that Religious reason cannot do more than meer length of time can do. It is but as we our selves would have it, who would have been loth to have died first. Or else it is as they would have it, who would have been loth to have outlived us, and been so sad as we make it necessary to be. They are not quite gone away, but only gone before. And by sorrow we may tread too fast upon their heels. Let us henceforth place our chiefest comfort in God; for if one be taken away, then so may another. There will be every day new matter of trouble; and unless we be better provided against it, we shall be every day miserable. This world is the place of sorrow; and therefore seeing there are things enough to trouble us, let it not be our work to create trouble to our selves. Trouble is a thing that will come without our call; but true joy will not spring up without our selves. If any sorrow should oppress us, it must be for our sins. And when we mourn for them, let us be sorrowful we were no more thankful for such enjoyments as we have now lost. Let these tears also teach us to take off our affections from worldly things; all

the pleasure of whose possessi[illegible] scarce big enough to compensate the [illegible]uble of parting with them. And above all, remember that *Jesus* dyed and entred into the Grave, as well as we; and that by his Resurrection he hath opened the gate to immortal life; and is in glory at Gods right hand; and expects your coming thither where he is, out of this calamitous place, and that, in the mean time, you should not disparage your hope in him, by impatience under the loss of any other thing. And then your wisedom to distinguish the value of this world from the next; and your Religious fear to offend our merciful Father, and lose his blessing, by repining at what he doth: will undoubtedly preserve you, from all inordinate and undutiful sorrow; be the cause of it never so great.

FINIS.

E. 14. 53

A Brief

EXHORTATION

TO

Thoſe who are Shut up from our Society, and deprived at preſent of Publique Inſtruction.

BIBL. CANT. ACAD.

Which may be uſeful to others alſo who have any feeling of Gods Judgements.

By *Symon Patrick* Rector of St. *Paul Covent Garden.*

LONDON,
Printed for *Fr. Tyton*, at the ſign of the three Daggers in *Fleetſtreet*. 1671.

E. 10. 53

A Brief

EXHORTATION

TO

Those who are Shut up from our Society, and deprived at present of Publique Instruction.

Which may be useful to others also, who have any feeling of God's Judgements.

By Symon Patrick Rector of St Paul Covent Garden.

1452:90

LONDON,
Printed for Fr. Tyton, at the sign of the three Daggers in Fleetstreet. 1671.

An Advertisement.

IT is thought fit to annex to this Treatise two little Papers, Printed in the time of the late Plague: The latter of them being a Consolatory Discourse that hath great affinity with the argument of this Book; and the former, because of its relation to the other, being not handsomely separable from it. Toward the Conclusion also of the later there is something added for the fuller explication of the 91. Psalm: *which could be but briefly touched, when it was crowded among so many other things into one sheet of Paper.*

Beloved,

An Advertisement.

Beloved,

IT is so natural to every one when he is in distress, to think of those sins which he presently concludes have brought him into it, that I am willing to presume there is none of you, but hath reflected on himself before this time, and askt his soul, *What have I done?* Affliction is the season for consideration, It is the mother of many wise thoughts, and much knowledge, especially of mens selves; to whom they are too great strangers till that day comes. In a time then of such great Calamity as this, when the Hand of God presses you so sore; to suppose you to be without all serious reflections on your waies, would be to imagine you as hard as the Stones. We cannot believe you are so insensible. Now that Death presents it self so near, and

and looks you in the very face, it is not possible but that you begin to consider how you have lived, and what preparation you have made for another state: How sure you ask your selves these questions with some passion, *What have we done?* and *What shall we do to be saved?* Nay my Charity carries me so far as to think, that in such straits as these to which you are reduced, you have done a great deal more; and proceeded to make many resolutions of amendment. You have vowed to God (I perswade my self) that if he will spare your lives, you will forsake those sins which have made you so miserable; and live hereafter in a stricter observance of his holy commands. You are willing to receive your lives from his hands on these conditions. You ask them on no other terms, but that they may be better imployed for him. And desire him (I presume) to deal with you, as you seriously mean to become new men.

These things therefore passing for granted; I will not fill up this little Paper with earnest Exhortations to repentance, for which the Rod of God calls

calls so loudly; but rather direct you to make it such a repentance as shall never be repented of. And awaken your selves I beseech you to consider what I say. Sit down and pause a while as you go along, to urge every thing upon your heart. And what is said here in brief, make long discourses of to your selves; labouring at this present to supply the Preachers place.

I. And *first*, Since you are now looking into your selves, I beseech you search to the very bottom of your hearts. Though it be a great way thither, yet God hath now given you time and leisure enough to descend into it. As near as you can therefore unravel all your life, that you may see what the whole course of it hath been. Reflect, I mean, not only on some sins that are nearer at hand, but look on those that are further off, and lie more out of your view. Lay your selves naked and examine your selves all over, both without and within, that you may find out every thing which is offensive to God. Else I must tell you, this affliction will only make hypocrites, in stead of producing good Christians. The fruit of it will be only a partial

a partial reformation, which in effect is none at all. Shall I assist you a little in this great affair?

Know then that the sins which you are in search of, are commonly (for more ease understanding sake) comprehended under these three heads. 1. Such as are directly against God. 2. Such as are an injury also to your neighbour. And 3. Such as are against your selves. Some of which likewise consist in doing what you ought not to have done; and others in not doing those things which you ought to have done.

And therefore in your enquiry after the offences against the Majesty of God, you must consider such things as these. Have you not been wont to blaspheme the Name of God and his Son? Is it not your custom to swear and curse; to deride Religion? and to make a scoff of Holy things? Or at least have you not been very negligent in your thoughts of God? Have you used your self to call to mind, who made you? Have you spent any time in pondering his great love in sending his Son to you? Have you not resisted many motions of the Holy Ghost? Have you not omitted to worship God as you ought, by daily

prayer

prayer, and giving him thanks? Have you constantly attended his publique service? Have you not staid at home, when you ought to have been in the House of God? Behold then (before you go any further) your sin in your punishment. You may not go thither if you would, whither when you might have gone you would not. O consider, how many happy opportunities have you let pass unregarded? How many blessings have you received and never minded from whence they came? How long have you lived and yet been as without God in the world? Carrying no fear of a supream Power in your mind, no love to the Father of your being; no grateful sense of the benefits which he doth you every moment. For these things you ought to be ashamed and confounded. It ought to make you blush to lift up your eyes to heaven, when you reflect on these neglects. For there is nothing so unnatural as this, to forget him that made you, that sustains you, that provides you with a world of good things continually, both for soul and body.

And now when you turn your thoughts

thoughts from hence (as soon as sorrow and grief will let you) to look upon the offences which may be committed against your neighbour; you will find them to be so many, that it will cost you some time to do no more than know them. For as many persons as you are acquainted withall, or stand in relation unto, so many sins may arise by your injuries or neglects of them. Some of these persons (for example sake) are your *Equals*. Consider therefore; have you been always just in word and deed to them? Have you defrauded no man? Have you never slandered nor backbited your neighbours? Have you not been a make-bate among them and disturbed their peace? Was it not your wont to pass the time in jeering of them, or passing rash censures and judgements upon them? Is there no malice nor hatred in your hearts to any of them? Have you pardoned them when they wronged you? Do you not bear an old grudge to some or other? Are you not forgetful of benefits, and revengeful of injuries? Have you succoured, as you were able, those that were in need? Have you not been without compassion to the poor,

and

and unmindful of those that were sick? All these things must be examined: and many more will present themselves to your thoughts, if you do seriously imploy them to find out those faults that are to be amended.

And again you will see (if you look about you) that there are other persons who stand *Above* you, requiring other regards than your *Equals* do. And here it is much to be considered, whether you have dutifully carried your selves to your natural Parents. Whether you have honoured the King, with your spiritual Governours and Pastors, as you ought. And whether your Masters and all your betters have had their due respect. Have you not been irreverent in your behaviour or speeches to some of these? Have you not disobeyed their just commands and contemned their orders? Have you not causlesly quarrelled with their injunctions, and found fault with their government? Nay hath it not been your manner to revile them and speak evil of them? Are you not ready to believe all the evil that is spoken by others; and to sit in judgement upon your Governours? Do you not slight and undervalue their Authority?

Have

Have you not mean thoughts of them, never considering that they are set by God over you? I doubt these are sins that have spread themselves far more than the Plague. And therefore narrowly examine your selves about them, that none of them may escape your notice.

And then cast your eyes on other persons that are *Below* you, who may charge you it is possible with many sins more. Consider, what care have you taken of your children, your servants, and all others who are committed to your charge, that they may want nothing that is needful either for their souls or bodies? Have you made a Conscience to instruct them in their duty, or to send them to be instructed? I cannot instance in all particulars, unless I should write a Book; and therefore I desire those who are Parents only to enquire about this one thing which is of great moment. Have you put your children in mind often of the vow they made in Baptism? Do you remember them of their promise to forsake the Devil and all his works, and to keep Gods holy Will and Commandments? Do you tell them that God hath taken them to be his

children,

children, and that they may not therefore do as they list, but as he would have them? Do you teach them the Catechism which is appointed for their instruction; and take care they come to him that hath the cure of souls among you when it is required, there reverently to receive his admonitions? I fear these things are too much neglected, if not despised, or else we should see Christian people in better condition. If any of you therefore intend now to make one good Christian, let him call himself to an account in this particular.

You see (my Brethren) already, that it is a very serious business to amend, seeing there are so many things to be set in order. And yet you have not heard all that you have to do if you design a reformation. For you are to consider how you have respected your selves, to whom there is a great reverence due, and whom many things do very much misbecome. As for example, is it fit for a rational creature to mind nothing else but getting of wealth which he must so shortly leave? Hath he nothing else to care for but what he shall eat, and what he shall drink, and

wherewithall he shall be cloathed? Is it seemly for him to wallow in drink, to burn with lust and filthy desires? How doth he look when he is full of wrath and transported by his choller? Is he not quite transformed? Doth he not seem to be beside himself? Examine your selves then in these things; in matters of temperance, of chastity, of meekness, of patience, of heavenly mindedness, and such like. And think you are not your selves, till you be reclaimed from the sottish vice of drinking and tipling; from beastly uncleanness; from fury and rage, which are no less brutish; nay from earthly mindedness and the love of money, which is a very gross stupidity.

But I see it will not consist with the brevity I design to say any more on this head, but the rest must be left to your own conscience. Only let me briefly note *Two* benefits which you will receive by an impartial sober weighing of what hath been said. *First*, You will see that it is a work of time and pains to amend so many things as you may find amiss; and therefore will require not only your present, but your future in-

deavours. Especially if you consider, that in all the cases I have mentioned, there are these things likewise to be examined and pondered. The frequency of those sins; the delight you took in them; the expence of time and money they put you too; the degree of boldness and shamelessness; the scandal they brought along with them; the dishonour they did to Religion, to holy daies, and holy things; the many reproofs and checks they were against; with all the vows and resolutions which you broke that you might committ them. If these things, I say, be weighed, you will not easily believe your selves, if you should fancy that the business is already done, which I suppose was but begun together with this affliction that is upon you. And, now I mention your affliction, it gives a fit occasion for the *Second* note which I would have you make; *viz.* That your punishment is a great deal less than you deserve. That you have not received so many stripes, as you have committed offences. Here being such a vast number of sins which you may find your selves guilty of, it will make you cry out (if you be touched with any pious sense) *It is of the Lords*

mercies that we are not consumed. Why doth a living man complain, a man for the punishment of his sin? There is no reason that we should repine under his afflicting hand, but rather bless his goodness that we are not in a far more lamentable condition.

II. And that you may not be more miserable, nor after severer strokes here fall into everlasting condemnation, I beseech you as you love your souls, stir them up, by the grace of God, to a through and speedy reformation in every particular wherein you must charge your selves to have done amiss. You see your work; do not go about it with a dull and an heavy heart; but with earnestness, with zeal and fervour of spirit, as those who are infinitely concerned in it. The danger you are in sure will awaken you. The judgements of God which hang over your heads will chase away all sloth and laziness. And especially the sad sense of your former neglects will make you give all diligence that this business may not miscarry in your hands. Which that it may not,

III. I beſeech you in the next place that your purpoſes of reformation (which I hope you are now forming) may proceed upon a right ground, and flow from a ſound and laſting principle of obedience: *viz.* Not meerly from the fear and dread of Gods preſent judgements, but from a true fear of himſelf, and a reverend regard to his ſovereign authority. Not meerly that you may now eſcape out of his hands and ſave your lives; but that you may be really his friends and live to him. If your reſolutions take their beginning from the heavy ſtroke which is upon you, yet they muſt take their growth and confirmation from the conſideration of the cauſe of it, which is nothing elſe but your ſins againſt God. Theſe you muſt hate more than the Plague it ſelf. You muſt purpoſe to amend out of an abhorrence you have to all diſobedience againſt his Majeſty, out of a love you bear to his bleſſed nature and holy will; out of a ſenſe that he is our Lord and Governour; that all his Laws are juſt and good; that he is your chief good and laſt end, in agreement with whom only you can be happy. For if it be nothing elſe but the preſent calamities which awake you;

when they are gone you will fall asleep and be secure in your sins again. But the fear and the Love of God will alwaies inspire you to do well, and they will never let you return to folly any more. These will also make you entire in your obedience. They are an universal cause of all vertue. They will not suffer you to be partial in your duty, but throughly instruct you to every good work. And here I beseech you again to have a respect to all Gods Commandments, for it can never be too often remembred. Place not your amendment only in increasing your devotion, but in bettering your manners. *This is the damning hypocrisie of this Age, that it slights all good Morality, and spends its zeal only in matters of Worship and Devotion.*

IV. And now I have but one request more to make to you, which you will easily grant, if the foregoing be entertained. It is this: If God be pleased to restore you to your liberty again (which we continually pray for) be sure to make good the Vows which now are upon you. Let it be seen that indeed the love of God and Religion is

in your hearts, and that your purpoſes are not the fruit of a preſent paſſion. Cannot you remember that you have made many promiſes to God before now, which were never performed? Hath not a ſickneſs, or a Sermon begot ſome reſolutions which all vaniſhed away? O ſearch I beſeech you (if you love your eternal life) after the cauſe of this falſneſs; for it will betray your purpoſes again. Was it not becauſe you did not throughly hate the ſin which you promiſed to leave? Was it not becauſe a right ſenſe of God and goodneſs had not ſetled it ſelf in your minds? Did not your diſaffection to ſin ariſe only becauſe the temptation was gone? Was not your appetite then ſurfeited and ſick, which in time recovered it ſelf? Then juſt ſo it will be hereafter when you go abroad again. You will renew your friendſhip with your evil courſes, unleſs you have ſome good principles in you ſtronger than all your ſinful appetites, and than all the ſollicitations of the world.

If you mean therefore to be as good as your word, you ſee it is of abſolute neceſſity to ſettle ſome firm unalterable principle of new obedience in your ſoul.

The former advice must be diligently heeded, unless you intend to lose your labour; and so must these also that follow.

1. The better to assure your future obedience, I wish you to make some experiment upon your selves, while you remain within doors. There are some things that can be done at this very time: Let us see you perform them, if you would have us believe that you mean to amend. Cannot you now be patient, and not think hardly of God or men? Cannot you bless God for this affliction, and pray that it may do you good? Cannot you spend your time very much in meditation, in prayer, and in examining your selves? Cannot you seriously desire the prayers of good people for you? Cannot you reform that vain and evil communication which we hear many of you entertain at your Windows with idle and loose people, that are not at all affected with the judgements of God upon the Land? If you will not do these, never believe any of the promises you make of amendment in all the rest.

2. And then I intreat you to resolve by the grace of God to continue these holy

holy exercises of prayer, meditation and examining your selves when you come abroad again: in order to make you perform the other parts of your duty. They are not all Religion (as men fooliſhly think) but they are the helps and means to bring us to the practice of all that God commands. Therefore be ſure you ſpend ſome part of every day in calling to mind your purpoſes, and the grounds or reaſons on which they were made. Put your ſelves in mind of God, of your dependante on him, and of the love and duty you owe him. Earneſtly beſeech him for Jeſus his ſake to aſſiſt you with the grace of his holy ſpirit that you may keep your word. And take an account of your performance as often as you can. And let me take the liberty to tell you, it is eaſie here to read your ſin in your preſent chaſtiſement. You have not loved to be retired, and ſo God ſhuts you up whether you will or no. Shut up your ſelf therefore hereafter in ſecret; get aſide from all company; and be alone with your ſelves and God if you mean to be ſaved. You have complained its like in times paſt, that you had no time to ſpare from your neceſſary occaſions.

casions. Behold! now God hath taken away this objection from this busie City. Now they have leisure enough who would find none before. Now he hath left them nothing else to do but to consider their waies. Their Trades stood lately in their way to Heaven: they could not pass thither through their Shops. And so now he hath shut up their shop doors and removed their trade from them. He hath made room now for Religion, which could find no place a little while ago. He would let that into their houses and hearts which was barr'd out by innumerable imployments. He seems to bid them now be wise Merchants for better things, and to follow a traffique with Heaven, which they would have no commerce with all before. This if our people will not see they must die (I think) of incurable blindness. And let all those whose eyes are opened, have a care to amend this great, this first fault, which makes so many others.

3. To which let this request be also added, that you would all remember to confirm your resolutions by frequent and reverend receiving of the Sacrament of the Lords Supper. A duty too much

much neglected, though it be instituted on purpose for a remembrance of Christs love in giving his life for us; than which there is nothing more powerful to move our hearts to all love and obedience. This every little business in the world can put by. For this men can find no time; and so their resolutions are starved and die for want of so good nourishment as this holy feast would afford them. If then you would have them maintained in life, do not deny your souls the benefit of this divine food, but take all opportunities to refresh and strengthen them therewith.

4. It would be of great use also if you would often seriously reflect upon the indulgence of God in sparing your lives, when so many thousands were every week cut off. Cast your eyes back upon this mournful time, and think why was not my grave digged amongthe rest. You cannot imagine the mercy of God hath so mean an end as to continue you here only to eat and drink, to get wealth and injoy the rest of the pleasures of the flesh. The world is in no such need of you, that you should stay only to take up a room in it. It would still be full enough if you were

gone.

gone. Your living when others are dead is of no consequence, unless it be to prepare for a better life. Use it therefore for that end, and think that you are delivered to glorifie your Creator by new obedience.

5. I should have desired you withall often to think of death; and not to look upon it as a great way off, because you have escaped this stroke: It may lie in ambush for you in another place, and therefore you are to expect that every where, which waits for you no body knows where.

6. And lastly, I should have commended to your most serious meditation the promises of the life to come; beseeching you not to lose so great a good for want of persevering a few daies longer in that good mind, wherein you now find your selves by the grace of God.

But then I should leave no room for a few words to all truly pious Souls, who may lie under this calamity as well as others. To you at last, O dear Friends, this short Discourse addresses it self. And though I know you will not think your selves unconcerned in all that hath been said,

but

but find ſomething either to be amended or compleated in you; yet the promiſes of eternal life (juſt now mentioned) ſeem above all other things to offer themſelves as moſt proper for your thoughts at this ſeaſon. The hope of this will be your greateſt comfort in this affliction. This will ſupport you and make you to rejoyce in the midſt of tribulation. What though you have the common portion of others in this preſent time, ſince you have a great deal better prepared for you hereafter? Nay what though you be now excluded from external communion with the people of God? the time is coming when you ſhall enter into a moſt happy fellowſhip, from which there will be no ſeparation. Do not therefore faint under this affliction, nor be weary when you are corrected. Humbly ſubmit your ſelf to your heavenly Father. Reſign your ſelf into the hands of his wiſe Love, that he may diſpoſe of you as he pleaſes. Believe firmly that he is good even when he ſmites. And think that he who will give you eternal life, would not deny you a leſs thing if he ſaw it beſt. Remember the patience of *Job*; or rather ſet before

fore your eyes the example of our bleſſed Saviour, who was *made perfect by ſufferings*. Think that he pities you; and that withall he looks upon you to ſee how you will now behave your ſelf. Let him behold a Soul meek, contented, couragious, rejoycing alwaies; for there is not a more lovely ſpectacle that he can be preſented withall. And let him ſee your belief of his Goſpel ſo ſtrong and lively, that you do not tremble to paſs through that gate, which he hath entred before you. Follow him chearfully to the grave it ſelf. Remember that he hath overcome Death, that King of terrors: That he hath deſpoiled it of all its power, and made it innocent to his followers. Let it not affright you therefore; but look upon it as a neceſſary paſſage to a better life. Welcome it as a friend, and do not take it any longer for an enemy. Receive it with ſuch a countenance, as if you believed it to be a meſſenger ſent to fetch you home to your Fathers houſe. In theſe good thoughts I leave you; and heartily commit you to the love and care of our deareſt Lord. Beſeeching you, now that our publique Inſtructions

ſtructions cannot reach you, this private Meſſage may be imbraced with as much affection as it is ſent to you. And beſeeching him alſo that you may be as ſtrongly moved to a ſpeedy conſideration of theſe things, as I was to the writing of them, for the uſe of thoſe Souls that are committed to my Charge. *Amen.*

Auguſt 19. 1665.

FINIS

A CONSOLATORY Diſcourſe,

Perſwading

To a Chearful Truſt in God in theſe Times of Trouble and Danger.

By SYMON PATRICK
Rector of St. *Paul Covent Garden.*

LONDON,
Printed for *Fr. Tyton*, at the ſign of the three Daggers in *Fleetſtreet.* 1671.

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THe face of things is now so calamitous, and there is so much sadness discovers it self in the looks of all those who are serious and affected with our present miseries, that it seems as great a deed of charity to send some comfort to them, as to call the careless world to Repentance. There hath not a week of late passed, but we are told in the Bills of Mortality, that some are dead of *Grief*. The weight of many mens sorrows is so great, that it sinks them into their Graves. And they that are not yet so heavily oppressed, yet groan under their burdens; and we hear every day of some or other that are ready to faint by reason of the anguish of their spirits. We have some hopes indeed that the num-

ber is not very great who are so sorely distressed; but yet there is a General damp I observe upon the better sort of souls; and there are many things concurr to cast a cloud over their faces. Some are very heavy for the loss of + their friends, and others for the fear of that loss. It afflicts some to see such a decay of Trade, and others begin to have apprehensions of Poverty, and think it is possible they may fall into Want. We see men startled very much to find the Burials swell'd to such an height the Week that is passed; and again it affrights them to think of the summ that this Week current may mount them unto. Most men are possessed with a fear of Death, which now surrounds them on all sides; and others that have been free from those terrors, yet are in some dread of that kind of Death that domineers among us. In so much that they are very numerous, methinks, whose very aspects beg for some consolation. We can cast our eyes no where but we behold some or other imploring our help; and craving something that may brighten their countenances, by reviving

and

and cheering their drooping ſpirits.

That is the errand of this little Paper; which it came into my mind upon theſe conſiderations to ſend after a former Sheet; that all thoſe who truly repent them of their ſins, and apply their thoughts and endeavours to amend their lives, may not make their lives a burden to them by fears, or cares, or grief, or any other of thoſe troubleſome paſſions which we are apt to be haunted withall.

Now though there be many particular ſupports which are eaſie to be produced for mens relief, under every one of thoſe evils which are the cauſe of their complaints; yet this Diſcourſe being confined to ſo ſmall a compaſs as a Sheet, it will be beſt to direct you to one Remedy for all Diſeaſes. Epecially conſidering that one Medicine will be better remembred than a great many; that the application and uſe of it alſo will be more eaſie; and that the mind being fixed in one point, it will be the leſs ſubject to diſtraction by a multitude of thoughts. And when

I cast mine eye upon the Holy Books to find that which may be most proper for every mans case; I can see nothing so much spoken of, nothing so much magnified and applauded for a present Cure of all troubles, as *Trusting in God. Our Fathers trusted in thee* (saith the Prophet in that mournful Psalm 22. 4, 5.) *they trusted and thou didst deliver them. They cried unto thee and were delivered: They trusted in thee and were not confounded.* Here you have the Practice and Experience of Ancient times, which are a direction to us in like cases. You have here so approved a Remedy, and which this Divine Writer thought so safe, that he resolved to take no other course in a time of such Contagion as this is. For having observed that he who flies to the most High as his Sanctuary, *abides under the shadow of the Almighty*, he determines to seek for no other comfort or security, but thus concludes with himself; *I will say of the Lord, He is my refuge, and my fortress; my God, in him I will trust*, Psalm 91. 1, 2.

Let

Let us see then of what this famous and so much tryed Remedy may consist. Let us search of what an Antidote so powerful is compounded. If it be such an Universal Medicine, it concerns us very much to be well acquainted with it; that we may not mistake in the making of it, either by leaving out or putting in of any thing which may spoil its efficacy. And to say the truth it is a very plain and simple thing which will not torture your wits to comprehend. This is the beginning of your comfort, that there is nothing in it but what is vulgarly known, if it were but as well followed and put in use. It is only to behave our selves towards God as we do to one of our Good Neighbours, of whose skill and fidelity we have assurance; and the business is done.

I. *First* then if an honest man give us his word for the performance of any thing we desire of him; on this we relie as our security, demanding no other, from

whence we are ſaid to truſt that perſon. Which directs us if we will place our confidence in God, to be throughly perſwaded of the truth of all that he hath promiſed, reſting aſſured that it ſhall certainly be fulfilled. Is there nothing that God hath given us his Word for? Doth he not ſtand at all ingaged to us? Can we find nothing upon record that he hath ſaid for our comfort and ſupport in this World of ſorrows? Turn over the leaves of that Book which is deſervedly called the Book of God, and you will ſee that he hath tyed himſelf unto us for the performance of ſeveral things that highly import us, not only by his Word but by his Oath. He hath teſtified his ſingular care of the happineſs of the World. He hath ſhewn the great deſire he hath that his creatures ſhould live in good comfort, and not be miſerable, in that he hath not only ſaid but ſworn that he will do them good. He hath aſſured us in a more ſolemn manner than could be deſired, that he will provide for

us;

us; that he will give us a competency of these worldly goods; that he will never leave us nor forsake us; that he will be our support and comforter in all afflictions; that he will strengthen us on a bed of languishing, and make all our beds in our sickness; that he will lay no more upon us than we shall be able to bear; and that all things shall work together for good to those that love him. Of which promises you must no more doubt than if it were in your own power to bestow these blessings on your selves. And is all this nothing think you to chear a mans heart? Is there no vertue in these words (if stedfastly believed) to raise up your sinking spirits? Will it give you no joy to think that you are so sure to be under the care of God? You would have had him promised you perhaps that you shall never be sick: or that you shall not be sick of any Contagious disease; or that you shall have long life; or come to great Riches and Honours, without which you cannot be content. Poor Fools! He hath promised

promiſed you far nobler enjoyments, and would not have you ſet your hearts on things of ſo low concernment. Beſides thoſe that I have mentioned, there are *Three* moſt remarkable things which he hath paſſed his Word and Faith for, which if you believe, I ſhall ſoon give you ſatisfaction in the leſſer matters of which you are ſo deſirous. *Firſt*, He hath promiſed forgiveneſs of ſins if you heartily amend. An ineſtimable favour; and which imports us more than to be well, to be rich, or to enjoy all the pleaſures on earth. For they are in truth no pleaſures, whenſoever a man thinks of Damnation at the laſt. *Secondly*, He hath promiſed the gift of the Holy Ghoſt to help and ſuſtain us; to comfort and cheer us, to guide and conduct us in our way to the *Third* thing that he hath aſſured us of; And that is Eternal Life to reward our Piety, our fidelity, our Patience and Adherence to him. This *Saint John* hath ſet a mark upon as the moſt illuſtrious of all other, ſaying, *This is the promiſe*

that

that he hath promiſed us even Eternal Life, 1 *Epiſtle* 2. 25. As if he would have us fix our eyes on this above all other things; and have us to think that if God hath not ſaid ſo much concerning temporal enjoyments as we deſire, the reaſon is becauſe his Word is a thing which it is fit his Majeſty ſhould paſs in matters of more moment, and of which there might be greater doubt. And truly theſe things which I have named are ſuch that if we can believe them upon his Word, we may well truſt him for all the reſt without his Word. For who can think that he who will give us Heaven, will deny us any thing that is fit for us upon the earth? Or who can be ſuch an Idiot as to imagine that he who is ſo liberal as to beſtow Eternal Life, will be ſparing of a long life to us here if he judge it moſt convenient? And that will bring me to the *Second* thing, which is

II. To direct you to place a confidence in God that he will give you whatſoever is beſt for you, though it

it be not promiſed. It is a great imperfection and robs men of much comfort, not to be able to rely on God unleſs they have his *Word* for every thing. Is not the *Nature* of God think you as great a ſecurity to us as that can be? Truly they that underſtand things, judge it to be rather greater; becauſe it is that which gives credit to his Word. Why do you believe, I beſeech you, what God ſaith? Is it not becauſe you know his Truth and Goodneſs to be ſo unſpotted that he cannot poſſibly deceive you? Let us then be of good cheer. From hence we may derive our comfort as well as from any thing elſe. Nay this is the very Original and Fountain of all our Conſolation and ſupport, that God is of ſuch a Nature that he delights in the welfare and contentment of his Creatures. From this we may fetch as much joy as we pleaſe. We need not doubt to conclude from hence that we ſhall have all that is good for us though there were not one word ſaid of it. And he is neither good nor wiſe that will deſire more,

and

and not reſt himſelf contented in this perſwaſion. Let us have recourſe if you pleaſe to our dealings one with another; for by them I told you we ſhould beſt underſtand what it is to truſt in God. Do we never repoſe a confidence in an excellent perſon unleſs he give us his Word or his Bond? Are there not ſome men of whom we have ſuch an high opinion that we readily depoſit our Money, our Jewels, our Deeds or any thing elſe in their hands, and never ſo much as ask them to give us their promiſe that they will ſafely keep them for us? Why do we think it ſtrange then to depend on God in this manner? Why do we not think that we have aſſurance enough from the abſolute perfection of Gods Nature that it ſhall go well with us? What is the matter that we cannot be ſatisfied without he paſs his Word; and that we are not confident in himſelf that we ſhall want no good thing? In my poor Judgement this is rather to Truſt in God than the Other. I mean he is more properly ſaid to Truſt in God

who

who perſwades himſelf that he is ſo good as to give him all things needful, though not particularly promiſed; than he that relies only on his Word. For this latter is rather to be called *Faith* than *Truſt*. Between which two there ſeems to be this difference, that *Faith* hath reſpect only to the Word of God; to what he ſaith and expreſſes, but *Truſt* goes further and hath reſpect alſo to God himſelf. It looks not only at what he is ingaged to do; but at what he is inclined to do for us. Conclude therefore with the *Pſalmiſt* and pronounce it in a joyful and triumphant manner (84. 11, 12.) *The Lord God is a Sun and ſheild: the Lord will give grace and glory; and no good thing will be withhold from them that walk uprightly. O Lord God of Hoſts, bleſſed is the man that truſteth in thee.* He doth not envy any of his bleſſings to us. He is as free of his favours as the Sun is of his beams. He is no more backward and unwilling to do us any good, than that great Lamp of Heaven (which is as it were his viſible

Image)

Image) is to impart its light and heat to the World. And therefore he is in a blessed Condition that trusts in God. He hath united himself by that means to the very fountain and source of all good things; and so cannot fail to enjoy in every condition that which is most profitable for him. Be it health, be it riches, be it long life, which we think is best for us; if God think so too, we may resolve his bounty will not let us want it but certainly bestow it upon us. I shall stay till anon to ask you if you can find no comfort in this perswasion; and now proceed to tell you in the *Third* place, that in order to your full content,

III. You must in this confidence commit your selves to his good providence that he may dispose of you as he pleases. If you verily believe that God will have a care of you, then you cannot choose but yield up your self and all you have to his wise goodness, desiring that every thing may be as he, not as you will. For doth not he that trusts in another, whether

whether in his Word, or his Vertue, leave any thing with him and depoſite it in his hands? Doth he not reſt aſſured that it will be ſafe; that he will diſpoſe of it as ſhall be moſt fitting; or that he will improve it for his benefit? Do we not ſee that he ceaſes to trouble himſelf any further, when he hath once ſecured his goods in this mans keeping? That he caſts away all care; that he is not poſſeſſed with fears; but ſaith as we muſt do of God, *I know whom I have truſted?* You do vainly then pretend to truſt in the Father of Mercies, and as vainly hope for any contentment, if you do not thus reſign up your ſelves and all your concernments unto him, being fully ſatisfied that he will do what is moſt conducing to your good. This is the confidence that he expects we will repoſe in him if we take him for our friend. And whatſoever men of fancy may perſwade themſelves, this is a nobler degree of truſt in God than to have the particular confidence (which they ſo eagerly aſpire unto) that he will do this or that. This in truth

puts

puts the most honour upon him, when we relinquish our own particular desires and referr all to his Will. This is the most certain mark of our believing him to be what he is, when we dare thus leave our selves intirely to him, that he may do as he pleases with us. The times are now very sickly; we are all in great danger; and know not to what remedies we should fly. Death hath fetcht away so many round about us, that we may fear he will come for us next. If we will now act the part of good Christians, or if we will have any constant comfort we must all say as *David* doth, *What time I am afraid, I will trust in thee.* Let us now referr all to God, who knows best what use he hath for his Creatures; and where it is most fit to bestow them, either in this world or in the other. Let us be confident he will dispose us there where it is most necessary and best for us to be, And in this confidence we shall find abundant satisfaction, both in this and all other things that trouble us. It will keep us in perfect peace, thus to stay

our minds on him. Nay, I think fit to add, that if there be any way to have that which we are naturally inclined to wish (be it health, or plenty or any thing else) this is it. For doth not a person that is perfectly and without any conditions intrusted by us, think himself more ingaged and concerned to dispose of what we leave with him not only to our advantage, but as near as may be, to our hearts desire? Do not think then that God is so unkind, that he loves to cross us in that which we are inclined to ask, after we have submitted it wholly to him. Believe that he will deal very tenderly with those who have such an high esteem of him, that they ask nothing but that he will do as seems good in his eyes. He hath a greater care of these mens good than any others. He is more ingaged to them (if we may speak in our common phrase) and they shall see he will deal very well with them. He is much pleased that they leave all to his wisedome, and therefore will not fail to let them fare the better for not interposing their

own

own particular desires. But if we will be aking upon us to prescribe to him what course he shall take; if we behave our selves as if we should be undone unless things go in that one way which we determine, and therefore are alwaies sollicitously intreating him for this and that, which we fancy nearly concerns our worldly estate; then we disoblige him very much. It is a sign we would take things out of his management if we could; and be glad to have the ordering of affairs in our own power. It shews that we are loth to trust him, and that we suspect his wisedom and goodness, or at least that we have no such feeling of them, but that we had rather relye upon our own skill and love to our selves. Now how can this chuse but render our condition as unsecure as it will make it uncomfortable? We can never have any setled peace unless we quietly commit our selves to God; nor can we hope for any safety at all, which is furthest off from those who so little esteem his will that they prefer their own before it. Away therefore with

all your cares (if you would be happy) and caſt them upon him, for he careth for you, 1 *Pet.* 5. 7. Throw them intirely upon him, for it is his buſineſs to govern the World and not yours. Let him ſee you reſt your ſelves with as compoſed a ſpirit on his Providence, as if it was in your own hands to do what you liſt. This is the only way to pleaſe him, and you will never ſure be pleaſed your ſelves unleſs you think that he is ſo too.

IV. And now having thus caſt your care upon him, it muſt be your care to *walk uprightly* before him; for from ſuch perſons (you heard) he will withhold no good thing. It is no part of your work indeed to buſie your thoughts about future events; but there is ſomething elſe that lies upon you, which is to do what God at preſent bids you, that ſo you may be alwaies qualified for his favours. This is not only a neceſſary concomitant of our truſting in God, but a part of it. We muſt *commit our ſouls* (or lives) *to him in well doing*, as

into

into the hands of a faithful Creator, 1 Pet. 4. 19. We must *trust in the Lord and do good; so shall we dwell in the Land, and verily we shall be fed*, Psalm 37. 3. Great heed must be taken that you leave not out this Ingredient (as I may call it) of *doing good*, when you are forming your trust in God; for the Remedy will be quite spoiled if this be wanting. For have you not seen that to trust in God is to take his Word, to believe that he saith true whatsoever it be that he speaks? Now how solemnly hath he told you that his face is against them that do evil, to cut off the remembrance of them from the earth? That the way of the ungodly shall be turned upside down? That the wicked shall fall into mischief? And therefore must you not be perswaded that there is no way to be happy in this World or in the other, but by following of his counsels and obeying his commands? If you trust God, you must necessarily govern your selves by this belief. If you give any credit to him, you must observe those rules whereby he would have you to live.

And you must resolve that he hath no confidence in God, who hopes for his blessing in those waies which he hath said shall not prosper. No; he confides in his own bold fancy and presumptuous thoughts. He contradicts God, and gives him the lie. He saith in effect that he will not trust his Word, which hath expresly told us, that *he who walks uprightly shall be saved; but he that is perverse in his waies shall fall at once*, Prov. 28. 18. You must live soberly, righteously and godly in the world, if you will have any comfort. You must walk with God if you will be under his shadow. When you run away from him, you flie from your shield, and lose your confidence of his protection. In evil waies you are insecure, and there the Angel of death is most like to meet you. *But let all those that put their trust in God rejoyce; let them ever shout for Joy. For thou Lord wilt bless the righteous, with favour wilt thou compass him as with a shield*, Psam 5. 11, 12. Where the *Righteous* (you may observe) and they that *put their trust in God* are the very same men, and

the only persons that can rejoyce and expect that he will defend them from all that will prove hurtful to them.

Thus I have briefly shown you of what this Ancient and Divine Remedy doth consist. All that remains is to reflect and consider if there be not both great cause thus to trust in God; and also such great comfort in so doing, that a man may shout for joy; as you heard the *Psalmist* just now express it.

As for the Cause; there are so many grounds of our confidence as there are Perfections in God. His goodness is so great, that he delights in our happiness. His Wisedom is so great, that he cannot mistake nor make any choice of that for us which is pernicious. His Power is so great, that as nothing can come to pass without his leave, so nothing can be hindred which his Wisdom and Goodness will have done. He is Faithful and Just also, and cannot but make good his Word. And besides he is so Immutable, that he alwaies governs the

World by the same eternal Rules, and gives us thereby the same hopes in him that good men have ever had.

Why do we not rejoyce in God then as well as they? What comfort would you have that is not here to be found? Are good hopes in the Immortal, only Wise God, nothing worth? Or can they give but a feeble support to those that are owners of them? If they can do any thing, you see plainly there is great cause for them, and greater than for many other things. They are secured so many waies, that it is manifest God would not have us want the comfort of them. The Power of God (for example sake) may make you fear him, and there is great reason for it; but it will not produce love to him. On the other side, the Goodness of God will make you love him, but it doth not so easily produce fear. These affections grow (as it were) on single roots, and that which bears the one doth not bear the other. But as for Trust in God, that grows upon them both. The Power of God will make

make us confide in him as well as his Goodneſs. And beſides, the Wiſdom, the Juſtice, the Faithfulneſs, and the Eternity of God, give ſtrength and force unto our confidence. All theſe are apt to beget in us aſſurance of good from him; ſo that if that be of any moment to our ſupport and conſolation, we cannot well be without them.

And verily it is of exceeding great conſequence. The comfort that it gives, is infinite and cannot be limited. It extends it ſelf to all things, to every caſe and condition of life. There is no evil which threatens us in this world, but it can help and arm us againſt the aſſaults of it. It cuts off all the matter of our trouble. We need not fear any thing. We need not be careful for any thing. We need not torment our ſelves with reſtleſs deſires. And there is no cauſe that we ſhould be wounded with any grief and ſorrow. We have nothing left us to do but only to rejoyce alwaies, becauſe we are in his hands who *exerciſeth loving kindneſs, judgement and righteouſneſs*

in the earth; and proteſts that in theſe things he delights, Jer. 9. 24. In this we may glory and make our boaſt. This may juſtly fill us with joy and gladneſs, which are the only paſſions that this Truſt leaves in poſſeſſion of the heart. We may *ſay continually, let the Lord be magnified, which hath pleaſure in the proſperity of his ſervants.* There is nothing can fall out in which we may not reſt exceedingly ſatisfied. We may welcom any thing with a pleaſant countenance, becauſe it is the appointment of our loving Father, to whoſe care we have left the ordering of all that belongs to us. It is impoſſible any thing ſhould come to us, unleſs the goodneſs of God be firſt conſulted. No Plague (for inſtance) can ſmite us, but Almighty Power muſt firſt give way. There cannot the leaſt thing which we call evil ſo much as touch us, but infinite Wiſedom muſt conſent unto it. And who would be troubled if theſe ſhall bid poverty, or ſickneſs, or the loſs of friends, or death it ſelf go to him? Where is the wit that would bid them ſtay away,

away, when God commands them to come? Will any man that is advised take it ill, that that is done which the infinite Wisedom and Goodness appoints? Will he desire any thing should be other waies than as that shall direct? What contentment could a man take in a place, if it were possible to stay in it, against the Will and pleasure of Heaven? Or to what purpose is it to wish to remain any longer here, when the Sovereign of the World would remove us to another and a better Country? No, we should say chearfully, The will of the Lord be done. It is the Lord, let him do as seems good in his sight. Now Lord, will thy servants depart in peace: We will come, now that thou calleſt us. Thou art good and thou doſt good; and therefore we will readily follow thee, though thou leadeſt us to the grave.

I know indeed that there are many who would be glad if I could say something elſe unto them: And who would rejoyce more, than I doubt they will do in this Diſcourſe, if I could

could give them ground to believe that they shall certainly be preserved, by confidence in God, from the infection that is abroad. This is the thing which they look for. They are much in love with life, and so they would think themselves happy if they could be assured they shall not lose it. They would fain have us to put this confidence into their minds, by putting it into the Nature of Trust in God. It is worth little they imagine, if this perswasion be not intermixed with it. And if the 91. *Psalm* be not thus expounded, they can take but small comfort in the reading of it.

But as I am loth to deceive any body, so I would not willingly have men deceive themselves, by misunderstanding that and other places of Holy Writ. I would not have them be more Bold than truly confident; the effect of which will be this, that they must needs be extreamly troubled and confounded when they find themselves confuted by Death. Some indeed of these Bold Believers may escape, and so they would without

this

this confidence; but others of them may die, and then consider what an amazement it will be to meet with a disappointment. For, I beseech you, have not all ages taught us that good men die as well as others by pestilential breaths? Not so many indeed as of the rest, because there are not so many of them to die. They are but thinly scattered in the World, and therefore at no time can there as many fall of them as of the bad. But yet I say, do not some of them feel this stroke of God? Will we condemn all those for wicked, or such as had no trust in God, who have perisht in this great Mortality? It is no good sign that you shall be safe, if you be so uncharitable. For you ought not so much as to conclude that they were all defective in this duty, of confideing in the Almighty. And yet there is no avoiding it, but you must say one of these two things; either that there is no ground for this absolute confidence of being preserved, or that all those whose lives were not preserved, did not do their duty in relying upon this promise of

God

God (as ſome take it to be) for their ſafety. If you will not condemn them, then you muſt condemn theſe arrogant pretences and high confidences, which limit God to mens own deſires.

But what ſhall we ſay then to the words of the *Pſalmiſt*, you will ask? Are not they a Promiſe from God, that all ſuch as will truſt themſelves with him ſhall be ſecured? Do they not tell us, that a man ſo qualified ſhall ſee ten thouſand fall about him, and he eſcape, 91. 7.

I anſwer; No, They are not a promiſe made to us by God: but rather a kind of promiſe which the *Pſalmiſt* makes to himſelf of ſafety and protection in time to come, grounded upon the experience of what God had done for him already. The experiment which he had newly made of the ſucceſsfulneſs of this courſe (to fly to God by an humble faith and reſignation to him) raiſed him to a hope in his goodneſs for the future; that by the ſame means he ſhould ſtill be preſerved. This will be better underſtood, if the occaſion of the

Pſalm

Pſalm be marked. Many of the Hebrews indeed think it was penned by *Moſes*, as the foregoing *Pſalm* was upon occaſion of the Plague in the Wilderneſs: But it is more probable that it was Writ by *David* in the time of that great Plague, when the Angel of the Lord ſlew 70000. in ſo ſmall a ſpace of time (according to *Joſephus*) as between the morning, and the next Noon. Upon this the good King (as you read in the ſtory, 1 *Chron.* 21. 16, 17.) and the Elders of *Iſrael* betook themſelves to God, by prayer, humiliation and repentance. Which had ſuch ſucceſs, that juſt as the Angel was coming to ſmite the Citizens of *Jeruſalem*, the ſtroke was diverted, and the Plague ſtayed. Though a thouſand had faln on one ſide, and ten thouſand on the other, yet that place was taken into the protection of the Almighty: and no execution being done there, it remained an eminent inſtance of the powerfulneſs of this Remedy, and obedient faith in God. Whereupon the *Pſalmiſt* full of joy in ſo happy a ſucceſs, reſolves that he will for ever take this courſe;

and

and proclaims it to all ſucceeding times as the beſt remedy againſt infection, to take Sanctuary in God: nothing doubting of his protection, if there be the ſame reaſon for it, that then there was. He obſerving I ſay that the man who *dwells in the ſecret place of the moſt High*, verſe 1. (*i. e.* who takes Sanctuary in God by repentance, reformation, ardent prayer, and committing himſelf to his providence) *abides under his ſhaddow*, that is, is remarkably defended by him; determines thus with himſelf in the *ſecond* verſe. *I will ſay of the Lord* (i. e. to himſelf he reſolves to ſpeak thus on all occaſions) *He is my refuge and my fortreſs; my God, in him I will truſt. Surely he ſhall deliver thee* (ſpeaking ſtill to himſelf) *from the ſnare of the fowler, and from the noiſome peſtilence*, i. e. from all unſeen dangers, that are moſt unavoidable. Never doubt of his protection for the time to come, who hath ſo miraculouſly preſerved thee of late. *He will cover thee with his feathers, and under his wings thou ſhalt Truſt. Thou ſhalt not be afraid*

for

for the terror by night, &c. *A thousand shall fall at thy side*, &c. *But no evil shall befall thee, neither shall any Plague come nigh thy dwelling. For he shall give his Angels charge over thee, to keep thee in all thy ways*: And so forward till you come to the fourteenth verse; he expresses his hope in God. Where, as if he heard the charge that God gave his Angels concerning him, to see that no hurt came to him, he concludes in a pious rapture (*verse* 14, 15, 16.) with the words of God to them. *Because he hath set his Love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him; I will be with him in trouble, I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation.* The rest of the *Psalm*, I say, till you come to the *three* last *verses*, are not spoken directly to others, but only to himself. They are not the Words of God to *David*; but *Davids* own words to himself, to incourage his heart to confide in God. Which when he hath

ended, then at the fourteenth verse, I observe, the person is changed; and in that heat of divine inspiration wherein he was, he conceives God himself speaking to the Angels & telling them, that he resolves they shall take a particular care of *David*, whom he would preserve a long time (being of so great use to his purpose, and a type also of the *Messiah*) from all the mischief that evil men, or evil spirits might design and contrive against him. This I make no question is the scope of the holy writer. But as for our selves, we have no inspiration; nor are these words spoken unto us all, to give us such a particular assurance that we shall be secured from contagious diseases, as he was, by a singular favour of the Almighty.

Besides; if we will needs conceive a promise here to be made to all good men in those daies, we have no authority to extend it to all such now. For the promises of the Gospel are quite of another nature, than those of the Law of *Moses*; which you may suppose if you please were here renewed to them. That gave them assurance of outward

outward bleſſings if they obſerved it; of all which, long life was accounted the chief. But the Goſpel gives us aſſurance of ſpiritual bleſſings, and above all of eternal life in the other world. Read the twenty eighth of *Deuteronomy*; and there you ſhall find that God promiſes to bleſs them in their bodies, in their goods both within doors and without; if they kept his precepts: but on the contrary threatens that if they did not, he would bring all miſeries on them; and particularly make *the Peſtilence cleave to them till he had conſumed them; and ſmite them with a Conſumption, and with a Feavour, and with inflammations, and extream burning, verſe* 21, 22. Now in ſuch a calamitous time the *Pſalmiſt* may be thought to promiſe (that is the moſt you can make of it) that good men ſhall be delivered from thoſe curſes, and have the bleſſings made over to them by the Covenant of *Moſes*. And therefore you may obſerve that he ſpeakes here of deliverance from many other things beſides the Peſtilence, which I never heard, notwithſtanding, any body now promiſe themſelves. So

that it makes me wonder how ſome come to be ſo confident of preſervation from the Plague, upon the ſcore of the *Pſalmiſts* words, and not from all the reſt of the calamities he here mentions. *Ex. gr. v.* 5. He ſaith, *thou ſhalt not be afraid for the terror by night* (which may well be expounded of thieves and murderers;) *nor for the arrow that flieth by day* (which we may underſtand of open Wars and Battels.) *Nor of the Peſtilence which walketh in darkneſs, i. e.* of thoſe contagious diſeaſes which come from an unknown cauſe; *nor for the deſtruction which waſteth at noon day, i. e.* calentures, and feavours, which rage moſt when the weather is hotteſt. And moſt manifeſtly he ſpeaks, *ver.* 13. of preſervation from poiſon, and wild Beaſts. Nay, before that he ſaith in general words, *ver.* 10. *No evil ſhall befall thee*, &c. Now doth any good man promiſe himſelf that he ſhall never fall into the hand of robbers; that he ſhall not ſuffer in time of War; or ſhall not die of a feavour; or have any corporal hurt at all come to him? What is the cauſe then that many have ſingled out this of the Peſtilence, which they pro-

miſe

miſe themſelves freedom from by a particular faith in God; and take no notice at all of the reſt? By the ſame reaſon that they can be confident of this, they may be confident of never being ill at all. They ought to conſider all theſe things as more proper to the times of the Law, when God was in a more earthly covenant with them; and not promiſe themſelves any of them ſo certainly, now that we are in a covenant founded upon better promiſes, which teaches us to commit our ſelves and all our concerns to him; and to referr our ſelves to his wiſedom, that he may chuſe what he ſees beſt for us. This is the higheſt pitch of Chriſtian confidence: which frames not to its ſelf particular aſſurances of being delivered from this and that evil, but reſts contented with the preſent, and waits quietly for the future, as that which is ordered by an unerring underſtanding.

All that we can attain to beyond this, is only ſome hopes, that on ſome great occaſion and for ſome ſpecial reaſon, God may grant us the like preſervation with ſome in former daies, from the Peſtilence and ſuch like evils. Some

hopes I say; not arising from any particular promise, yet from the Nature of God, and the experience of ancient times in the like cases. I will instance in two. First, in case of a remarkable repentance and reformation of life, there is some ground to hope for a special protection in infectious times. When the Angel, as you heard, forbare to do execution upon *Jerusalem*, it was upon a deep humiliation of *David* and the Elders or Nobles, who clad in Sackcloath and falling on their faces became earnest supplicants to God to spare that place. This is some incouragement to all men now *who love life and would see many daies*, to give some singular testimony of their repentance, and sincere resolution to use their life for better purposes than they have done: It is probable it might turn to the preservation of their families, as formerly of that City. Nay, if we saw some eminent proof of the unfeigned reformation of the great ones of the Land, God we might hope would remove his present judgement from us. If all Our Elders, *i. e.* Nobles, would joyn with our Soveraign to do some notable thing

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in the eyes of God and all the world, for the amending themselves and the whole Kingdom, there is reason to expect some notable effect.

And again, if a man be a remarkable person, of great use and benefit to the world, and that is like to do God notable service; there is some ground to hope for his preparation. *David* was spared upon this account. He was an excellent Governour; and a person that had a great zeal for the honour of God; and was to be a type also of Christ. And for this very reason that he might more exactly shaddow him; we may think the Holy Angels were commanded to minister for him, and see that no evil Angels hurt him. And God resolved to bestow a longer life on him, that he might the better typify the everlasting Kingdom of our Lord and Saviour. And thus it was with the Holy Apostles and their successors; in whom some passages of this *Psalm* were litterally fulfilled, as others were in our Lord Christ. For it is said, *ver.* 13. *Thou shalt tread upon the Lion, and Adder: the young Lion and the Dragon shalt thou trample under feet.* And just thus

our Lord ſpeaks to them when he bad them go and preach and convert the world, *They ſhall take up Serpents, and if they drink any thing it ſhall not hurt them*, Mar. 16. 18. He having occaſion to uſe their ſervice, they were defended and ſecured by him from innumerable miſchiefs; till he ſaw that by their deaths they would glorify him more than by their lives. The way then to have more than ordinary hopes of ſecurity, is to become more than ordinary men. And the beſt way even for thoſe men to preſerve themſelves, is by ſuch a ſtrong truſt in God as I have deſcribed.

For I muſt add now, in the concluſion, that there is a natural efficacy in it to ſecure us; and that if we maintain it in its full force and vigour, it is ſuch a medicine as ſeldom fails thoſe that rely upon it for their protection. It is apparent from what Phyſitians write concerning Preſervatives againſt this Peſtilential diſeaſe, that they can preſcribe nothing like to Truſt in God, which contains in it the Vertue of them all. Firſt they tell us that whatſoever expels all fear, and makes us bold and

confident,

confident, is of great efficacy against the infection. And *Secondly*, whatsoever makes us quiet and still; that which calms all passions, and stops the rage and boiling of the blood, hath a singular force in it. And *Thirdly*, that it is necessary to take cordials and to keep up the spirits in a joyful pitch: for that which makes the heart merry and chearful is of notable use against the contagion. Now every one of these make it manifest, that trusting in God is the best Antidote in the world, even upon the account of Nature. Because these *Three* are the proper and constant effects of it. There is nothing so powerful to thrust out all fear and to banish terror and amazement of spirit, as to commend our selves to God; and to believe that we are in the Almighty hands of our Creator: So that nothing can touch us, but it must, as we may say, pass through him before it come at us. And then for quieting and composing the spirit, there is nothing so powerful as this. Whilst we repose our selves in the bosome of Almighty providence, we must needs be at rest, and have a great stilness and tranquility

in our breast. This allayes all fearefull hearts, which either by our desires, or cares, or grief, or any other passion, are apt to rage. And lastly, If this will not beget joy and gladness; what is there that can do it? It is able to put us in the very highest pitch of joy, into a triumph and exultation of spirit, to think that we are Gods care, and live under his shadow; and that he stands intrusted with us, who is alwaies faithful to those whom he takes into his charge. He that leaves himself wholly with him, is eased of all other imployments, and hath this only left to do, to rejoyce in his Holy Name, to make his boast of God, and to glory in the happiness to which he is arrived. And from all this we may well conclude, that this Antidote will do great wonders by the blessing of God, who we see succeeds other means that are but of an inferiour Nature.

And therefore let us put our selves into the hands of God, and be assured, that if we be not saved from the destroying Angel, there was great reason that we should die; which it was not fit for any indulgence of Heaven to over-rule. Let

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us think this comfort enough, that we have committed our selves to him, who will do nothing, but what we would do if we saw so much as he. And indeed I do not see what greater comfort an assurance of deliverance would give us, than we may have in an humble submission of all to Gods Will and Pleasure. We should have no priviledge above others, but only to know something beforehand which they do not; for as to the thing it self, they may have it (though they do not forsee it) as well as we. Now what great comfort is there meerly in knowing that we shall live some years longer in this World? Are such men assured also that no other evil shall befall them? Shall they never lose their health, nor their friends? Why are they not confident of this too? And that they shall die of nothing but old Age; because it is said there; *No evil shall befall thee; and with long life will I satisfie him*, ver. 10, 16. Or if they had assurance of all this, where is the advantage they have of other men who pretend to no such confidence? Is it such an happiness meerly to live? Is not this a greater, to know that we shall have

have what God sees good? To be assured we shall stay here as long as he judges it will make for our happiness? And if this be the comfort, then we are possessed of it without their particular assurances. We know that a sparrow falls not to the ground without our Fathers providence. We are certain that if he see it best we shall remain here longer, before we be removed to another place. And indeed that is the thing which men of higher confidences than others should be first assured of; that such things shall make for their greatest good, or else they can with no comfort expect them. About which, since I observe they are so little thoughtful, their confidence methinks is of no value, but only speaks a natural desire of life to be very prevalent in them. Nay, their ardent desires of arriving at this particular assurance of a longer life, betrays too little faith of better things. If they were perswaded those things are true which they read of in another world; what need they be so solicitous, or esteem it such a favour to have assurance of living in this? It argues too much infidelity, that men are so infinitely fearful

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to leave their preſent enjoyments; which makes them bend their thoughts rather to perſwade themſelves they ſhall continue here, than to be prepared for a departure to their heavenly Country. And it is a mark alſo of a very low ſpirit, to take more contentment in being aſſured of a longer life, than in looking upon their lives as in the hands of a good God. For this is to rejoyce in what God gives, more than in himſelf; and to be pleaſed in one worldly bleſſing, more than in the vaſt treaſures of his Providence.

In thoſe then let us think our ſelves to be rich and happy enough. Let us live as if we had great poſſeſſions in his love and good will to us. Let us take our ſelves to be ſo amply indowed there, that we deſire nothing more. And for an Argument that you really think you have enough, let thoſe that are able impart of their worldly goods to them that are in need. This will both be an Argument that you truſt in the living God, and not in uncertain riches; and alſo a great means to ſecure you in this infectious ſeaſon. For God hath great uſe of ſuch men in the world; and they are moſt likely to be preſerved for the good of the

Poor

Poor who want such Benefactors. And I heartily wish that all they who are now fled, had left a large portion of their charity behind them, for I verily believe it would have been a more effectual means to preserve them, than the change of place, or any other that they can use. But they are out of the reach of this Paper; and it will now hold no more but only these words of *David*, *Psalm* 62. 8. *Trust in him at all times ye people; pour out your heart before him. God is a refuge for us.*

September 1. 1665.

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